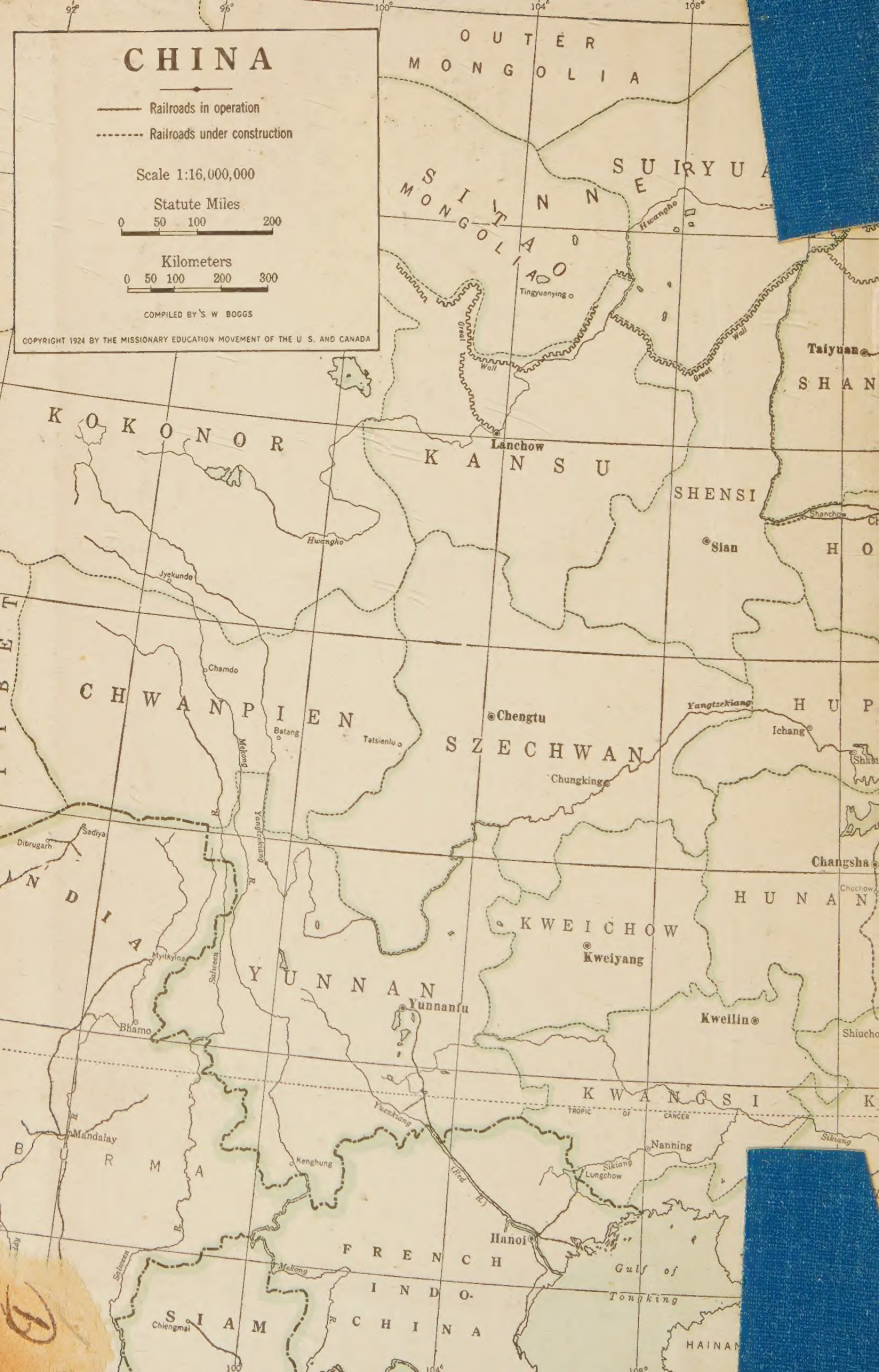
HINA'S HALLENGE TO HRISTIANITY

LUCIUS C. PORTER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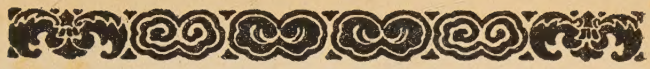
DR. CH'ENG CHING-YI

Chairman of the National Christian Conference held in Shanghai in May, 1922. One of the wise, far-seeing and creative leaders of the Church of Christ in China.



CHINA'S CHALLENGE TO CHRISTIANITY

LUCIUS CHAPIN PORTER

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THE COVER DESIGN

The age-old symbols in the cover design, occurring constantly in Chinese sculpture, painting, embroidery, porcelain, and on the carvings of doors and shops, are especially appropriate symbols for this book. The still depths of the sea, signifying the profound depths of Chinese society, are represented by the straight, slanting lines at the bottom. Above them, in wavelike scallops, roll the surface tides of life, as Chinese society responds to forces outside itself. The bat, in the upper border, is an ancient symbol of happiness. The little figures between are conventionalized clouds, seawater risen to heaven and ready to return to the earth as the fertilizing element of all life. Back of the whole water symbol may be conceived the invisible Water-Dragon, or life-giving power of water, beneficent and fertilizing.

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To

TIMOTHY TING-FANG LEW

Friend · Fellow-worker · Leader

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FOREWORD

The problem of interracial relationships is the most perplexing and most difficult of all the problems with which the human race is confronted today. This book is written in the faith that the solution of that problem is to be found only in a fearless application to practical affairs of the principles of love and righteousness taught and lived by Jesus Christ. To the world-wide Christian enterprise has been committed in a particular way the task of presenting the message of Jesus to men. If that enterprise is to be more rapidly and more adequately successful, it must become filled more than ever before with Jesus' spirit of respect and love for men, a respect and love for nations as well as for individuals. "Whatsoever ye would that men should do unto you, even so do ye also unto them" is a word to be applied to international as much as to personal relationships.

In relation to a people such as the Chinese, with a long cultural heritage of rich achievement, the Christian enterprise should be conducted with respect and appreciation: respect for the unique and precious characteristics of the heritage, appreciation for the distinctive qualities of the Chinese temperament and point of view which the heritage has produced. The greater the respect and the deeper the appreciation, the more Christ-like will be the way of approach.

It is the hope of the author that this book may contribute something to a clearer understanding of the Chinese point of view regarding some of the situations and movements

that mark present conditions in China; that it may encourage more sympathetic cooperation between Westerners and Chinese in the Christian task; and may help toward the recognition by Westerners of the primary place which Chinese churches and Chinese leaders must have in the future accomplishment of that task. A Christ-like Christianity in China will bring inestimable blessings to China, to the West, and to the world.

The book has been written under the direction of a committee of the Missionary Education Movement. To the chairman of the Committee, Dr. T. H. P. Sailer, and to Mr. Franklin D. Cogswell, Educational Secretary of the Missionary Education Movement, the author is especially indebted for many suggestions drawn from a long experience in the planning and teaching of mission study books. Friends like the Rev. Milton T. Stauffer, the Rev. Robert F. Fitch, and Professor Lewis Hodous, have willingly responded to the call for help and have contributed important suggestions and even paragraphs. Ideas, material, and criticisms have come from many others. To each and all the author acknowledges great indebtedness and offers sincere thanks. For the final arrangement of material and for the views set forth, the author alone is responsible.

Special thanks should be given to Miss Julia Littlefield without whose efficient help the manuscript could not have been prepared.

L. C. P.

New York City
May 10, 1924

Simply as an intellectual spectacle, a scene for study and surmise, for investigation and speculation, there is nothing in the world today—not even Europe in the throes of reconstruction—that equals China. History records no parallel. Can an old, vast, peculiar, exclusive, self-sufficing civilization be born again? Made over it must be or it cannot endure. Yet it must accomplish the making over in face of facts and forces profoundly alien to it, physically, politically, industrially, intellectually, spiritually. All of the forces are strange, unprecedented. . . . History may be ransacked to furnish a situation that so stirs interest, that keeps the spectator so wavering between hope and fear, that presents so baffling a face to every attempt to find a solution.

—John Dewey in *Asia,* May, 1921

I

Chinese Attitudes Toward the West

"China as a nation is in a desperate case. Opium is being grown and sold freely in almost every section of the country. Brigandage is rife. Public life is terribly corrupt. Militarism flourishes. Western industrialism threatens the very foundation of social well-being." This picture of China today is drawn by Henry T. Hodgkin, M.D., a man who has lived in China for many years, who is a devoted friend of the Chinese, and highly regarded by them. It is a dark picture. We may not want to see it; but if it is a true picture, nothing will be gained by refusing to face the facts which it presents. But is there not relief from such darkness?

May we not turn to the democratic movement and hope that through parliamentary methods improvement in political conditions may be attained? As to that, hear the report of another observer, Mr. F. W. Stevens, of J. P. Morgan and Company, who spent two years in China as representative of the American bankers interested in the China Consortium. He says, "The so-called Central or Peking Government is impotent in more than half of the territory of China. The so-called Parliament, lately convened at Peking after several years' eclipse, is not representative, is not respected, is openly charged with being governed by selfish and corrupt motives and is largely powerless for good."

And yet, in spite of their frank and accurate portrayal

of China's desperate condition, neither Mr. Hodgkin nor Mr. Stevens is hopeless for the future. Most of those who know the history of China and the characteristics of her people will agree with these observers in their hopefulness. Upon what, then, is that hopefulness based?

1. *Basis of Optimism*

There are two major factors which give a real basis for such optimism.

The first of these is the sound character of the Chinese people. "They are a good-natured people, a peaceable people, a temperate people, a law-abiding people, a people of wonderful patience and fortitude." Although great masses are illiterate, they are intelligent to a degree and have often been named the most reasonable people in the world. Education has always been highly regarded. Their life for centuries has been marked by sturdy morality in devotion to the high standards of the Confucian system. Their vitality as a race is demonstrated in the long centuries of history during which their cultural life has passed through several cycles: splendid eras of creative productivity in some of which China was the most cultivated nation in the world, making brilliant achievements in philosophy, religion, statecraft, and the fine arts; and periods of less creative activity or of quiescence; but these last have been in every case only the dormant condition preparatory to fresh bursts of fertility. The good qualities of the masses of the Chinese people inspire hope even in the face of the apparently

desperate situation of today. When we realize that twenty-four times in her history China has passed through the chaos and confusion incident to the transition period between the overthrow of one dynasty and the firm establishment of the succeeding administration, and when we appreciate that these present decades are a period of similar transition, it is possible to reenforce our hopefulness for the future of the nation.

The second encouraging factor lies in the Christian enterprise. Although at present the Christian community seems insignificant and negligible in comparison to the masses of China's population, there are, nevertheless, abundant signs of a widespread influence. The tiny seedling at first transplanted from the West is taking such root in the nation's life as to give promise of becoming within a short time thoroughly indigenous.

The paragraph in which Dr. Hodgkin paints his dark picture of China's present desperate case closes with these sentences: "Only a fearless application of the spirit of Christ and his revolutionary principles of love and social righteousness can save China. The Church holds the key. Its spirit is one of tremendous earnestness in regard to the application of Christianity to the common life." And our other witness to present conditions in China, Mr. Stevens, testifies to "the need of moral regeneration which must precede any great political and industrial improvement." He commends the Christian work in China and says, "In all China there is not a single organization on a scale of importance that aims at moral improvement or that is calculated to bring it about

that is not traceable in its origin to the Christian missions." So sweeping a claim as this would not be made by missionaries themselves. There are groups of Chinese not directly related to any Christian stimulus that are devoted to moral and, especially, to social renewal. But practically all observers would agree to the primacy of the Christian movement in moral improvement. Non-Christian Chinese have also testified frequently to the need of China for the moral dynamic of Christianity.

China continuing weak and helpless for the next hundred years will be an incentive to the ambitious greed of every imperialistic minded politician in Europe, America, or Japan, and will be the occasion for international conflicts, due to such greedy rivalry. But a strong China, throwing off the "shame and darkness of moral defeat" and rising through a revival of her moral and spiritual energies to a position of strength and honor in the family of nations, will not alone save herself. The old Chinese wisdom, reinvigorated and inspired by a spiritual dynamic derived from Jesus Christ and adapted by the use of the principles and methods of science to the modern world, will yet teach much to the Occident.

2. *What the Chinese Say*

As China enters this period of growing interchange of influence with other peoples, what are the attitudes of her forward-looking men and women toward the West and toward those forces representing its civilization which have wrought such changes in the life of their country?

Chinese Attitudes Toward the West

In the midst of the interplay of cultures that is becoming one of the most significant features of our rapidly shrinking world, it is important that we try with all the ingenuity we can muster to understand what such a great people as the Chinese are thinking about us. Not until we are on a basis of sympathetic understanding of their attitudes can we hope to discuss intelligently the momentous questions that must be settled in these few coming years if China is to be our partner in the world-wide enterprise of Christ.

In a sincere effort to gain that understanding, let us try to get inside the mind of a cultured, intelligent, and patriotic Chinese for a time as he tells us what he feels about the West and the relations of his people with it. Let us think of this man not as the "inscrutable Oriental" or "enigma" of the romances and "movies" about China; rather let us take him for what he is—a world-citizen along with us, one whose fellowship we can win, if we will, for the great common tasks that face all men of good-will everywhere. If this educated and traveled gentleman should undertake to be perfectly frank with us, he would speak somewhat as follows:

"Those of us who have given many years to a study of the literature, philosophy, and history of China, cannot fail to be convinced of its greatness. We are justly proud of our past. Take, for instance, the China of the Tang dynasty.[1] We may justly claim that it was matched by no contemporary state in the world. Great statesmen ad-

[1] 618-906 A.D. For a table of the Chinese dynasties, see pp. 232-235.

ministered in peace and order an enormous empire without the help of modern means of communication. The fine arts flourished. Chinese poets wrote under the influence of an inspiration that has made their work immortal, so that Westerners today are attracted to its vital beauty, as thirsty travelers to the refreshment of an ever-flowing mountain spring. The craftsmen of China produced works that are largely sought today by the lovers of art in every nation. This must be acknowledged by all to be a great and glorious age in the history of mankind.

"We who have studied know that China can present to the world philosophers of deep insight, social reformers who experimented with almost all the schemes for social improvement devised by men in any age, imperial-minded statesmen, public-spirited administrators, masters of education, and a long line of scholars devoted to almost every phase of intellectual activity. Is it any wonder that those of us who have given long and patient study to this rich inheritance, feel resentful at its comparative neglect by other nations and their quiet assumption that in everything of value the Western world must be superior?

"We cheerfully admit that the Western world also has a rich inheritance from the past, and that in particular it has made wonderful advances in scientific development. Ignorance of these things is not our fault, but is rather to be attributed to our geographical barriers of great mountains and deserts on the west and the vast expanse of ocean on the east, that made intercourse with the rest of the world exceedingly difficult.

"Foreigners often hold up the Great Wall as typical of

the self-satisfied exclusiveness of us Chinese and our native desire to have no relations with Western people or nations whom we suppose to be inferior to ourselves in all respects. Let me remind you that the Great Wall, which was begun before the Christian era, was originally meant to be a protection against the savage and barbaric tribes that pressed on China from the extensive steppes to the north and west. These tribes were closely related to the hordes which swept down time and again on Europe from those same steppes, causing each time they appeared a serious setback to the progress of civilization. Had Europe been in a position to erect such a wall along her eastern frontier, she would gladly have done so. The reenforcement of our natural mountain defences by this wall has enabled us to retard the invasions of these barbarous people, so that our civilization has never been completely swamped. Our population in the north has frequently been diluted by the intrusion of illiterate and uncultured barbarians, but the spirit of Chinese culture was always open to assimilate and civilize the foreign elements which were introduced. We can mention with pride that the barbarians never reduced us to the condition which Europe suffered during the so-called Dark Ages.

"The Great Wall, then, was a defense against barbarian intrusions and never a barrier to China's relations with contemporary civilized people. Even a casual study of our history will show early contacts with the Roman Empire, with Persia, with the Greco-Hindu states of Western and Central Asia, with India itself, with the nations lying to the south of China, with the Arabs from Bagdad,

and even with far-off Zanzibar in Africa. Our great rulers encouraged intercourse with other nations in the days before European peoples arrived at our doors. During the Mongol and Ming dynasties Western traders and the Jesuit scientists, who were the earliest missionaries of the Roman Catholic Church, were well received. It is only in the Manchu, or Ching dynasty, and even then not until after the beginning of the eighteenth century, that an official attitude of exclusiveness toward Europeans was adopted. We must remember that a government does not always represent the feeling and practise of the people, who may be forced to submit to it. We can at least claim that China has not been unfriendly toward foreign peoples except for a few centuries in most recent times, while there have been notable periods when we have been eager to know as much as possible of all the foreign peoples with whom we came into contact. The Great Wall does not mean that we are hopelessly exclusive.

"You must remember that every civilization has certain points upon which it lays special stress. For us the form or manner, the etiquette of human relations, is a matter of vital and moral importance. Open-minded travelers and residents among us unite in praising the manners of the Far East. Of all the world, we, with the Japanese, have laid most stress on good form, and therefore we would be called by unprejudiced judges the most courteous people in the world. We have learned our courtesy from the race habits which Confucius established. You

RURAL CHINA

A farmhouse in the North.
The famous rice terraces of the West.

CRONIES

Farmers swapping yarns and discussing the universe at a village tea house—the "corner grocery" of North China.

Westerners are inclined to criticize us for an overemphasis upon the superficial things in human relations, but at least you cannot deny that our modes of etiquette and habits of courtesy have given us something which enables us to meet with poise and equanimity almost every sort of experience in human contacts.

"The first of your representatives to come to our shores were not selected on account of their polish and refinement. None but adventurous fortune seekers would undertake so long and difficult a journey. These men had for the most part little concern in the niceties and refinements of manner, and it is not surprising that they impressed us as being rough and uncouth. To every nation, manners to which it is unaccustomed seem strange and inferior. We were not prepared to appreciate the aggressiveness and energy that marked most of your representatives. They in turn may have thought us dilatory and evasive. It was unfortunate that types of social habit so divergent should come into contact with each other with so little appreciation on either side of the need for understanding the best traits of the other.

"These early ambassadors of the West were sent to get results. They were often exasperated at the treatment which seemed procrastinating and insincere. In consequence, they put on pressure and forced themselves upon us. While we can recognize today that some benefits have certainly come out of these contacts, we cannot forget the rudeness and force to which we were often subjected.

"During the early decades of Western intercourse with

China, the morals of Westerners were at fault as well as their manners. It is now recognized and admitted by historians that the Opium War of 1838-42, while occasioned by technical violations of the code of international law to which Great Britain was accustomed, at the same time, like the American Civil War, had back of it a great moral issue. As far as this issue was concerned, the Chinese stood on the right side. Granted that the illegal trade could be carried on only with the connivance of corrupt Chinese officials, it remains true that the Manchu Government and its councilors realized the terrible menace of opium to the national health and were determined to take active steps against the evil. No appreciation by us modern Chinese today of the stimulus which has come to China through her contact with the West can altogether erase the rankling memory of the Opium War. The island of Hong Kong, the treaty ports with their foreign concessions, most of the rights enjoyed by foreigners including those under which missionary work is carried on, are a constant reminder to us of the aggressive insistence of the West that China should accept the Western demands which, along with many good things, forced on us also the subtle poison of the drug. It cannot be expected that a people will always weigh these wrongs judicially and make full allowance for all their own mistakes. The fact remains that national prejudices, whether justified or not, when once created are hard to forget.

"Under the circumstances it was not strange that we were prejudiced against Western entrance and found it hard to feel cordial toward its representatives as a whole.

It did not take us long to see, however, that the West had enormous advantages in modern mechanical science. The superiority of many of your products—needles, cloth, leather goods, tools, and machinery—we soon recognized. Many of us were at once impressed with the belief that the strength of the West lay in these 'things' and that if China could only make use of them and adopt Western implements, she would be ready for modern life. This was the first stage of our attitude, an interest in Western goods and a willingness to have them introduced into China. Back of all this lay the hope that by the adoption of the mechanisms of the West we would be able to meet Western powers more nearly on a basis of equality. We attempted to do what we saw Japan doing in such a notable fashion: to use in self-defense the mechanical instruments of the West, her engines both of commerce and of war.

"Before this process could be carried very far in such an enormous and slow-moving mass of people as our Chinese race, the Japanese, copying the forceful methods of Europe, had set upon China. It may be that they deliberately attacked us to show their ability to use their new military toys, or because they were attempting to divert the Japanese people from internal constitutional problems by the excitement and thrills of an imperialistic policy. At any rate, the people we had looked down upon as a 'pigmy' race brought us to a speedy and disastrous defeat. Here we learned our second lesson. Out of the defeat there came the realization that manufactured goods

and the machinery which produced them were not the only things to be received from the West in order to make China strong enough to enter into association with modern powers as an equal. We now saw that the Japanese had not only taken over Western goods; they had also absorbed Western education and educational methods in order to give themselves the mental training and the information necessary to undertake themselves the production of such goods. Following this method, we entered the second stage in our attitude toward the West, in which we sought to strengthen ourselves by adopting Western education. This new purpose won adherents rapidly. As early as 1898, only three years after the war, the attempt was made by the Emperor himself to discard the old educational system, with its civil service examinations dating from ancient times, and to replace it by making history, mathematics, and science the subjects in which candidates should be prepared. This first attempt at reform by imperial edict failed, but the movement in behalf of modern education soon regained and rapidly increased its momentum. The very Empress Dowager, whose coup d'état had ended the young Emperor's reforms, became herself an advocate of the new system. Thousands of our students hurried to Japan to study Western science. Various types of colleges, universities, and technical schools were established by the Central Government, by the provinces, and in some cases by private individuals. It was expected that the training of men qualified in modern learning to meet the scientific demand would save China.

"Although this interest in education was general and the support of it considerable, it was not possible to carry out a real education of the people rapidly enough to avoid the catastrophe which ignorance and superstitious patriotism brought upon China in 1900. During the years following the war with Japan and parallel to China's effort to save herself, there was carried on by the foreign powers a wild game of grab, in which each of the European nations sought to preempt for itself important sections of China's territory for its own special, selfish exploitation. These nations anticipated the early partition of China, and the promoters of Western commercial development wished to establish themselves in the most favorable positions before that event. The ignorant mass of the Chinese population had begun to hear of things which took place in 1895, when the fruits of Japan's victory over China were seized by Russia with the support of France and Germany. In 1897 the murder of two German missionaries in Shantung Province led to the siege of Kiaochow by the German Kaiser, accompanied by bombastic utterances about the 'yellow peril.' These and similar aggressions aroused frenzied fury, which were stimulated by the incantations of the Boxer leaders. Many who were in the highest posts of authority in the Manchu court connived at the excesses of the Boxer uprising. Enthusiastic resistance to such aggressions on the part of any sovereign state in the West would be called patriotism. Unfortunately, the hatred of foreigners and all connected with them manifested itself in many acts of savagery. The forces of the whole

world united in putting down the Boxer movement, and China again had a taste of the effective militarism of the West.

"This catastrophe marked the beginning of a new period, in which we realized that more was needed to modernize China than education, on however general a scale it could be conducted. The leaders who now came to the front began to work for reform in the administration of government. The age-old system of bureaucratic autocracy was attacked. China was seeking to copy from the West the principles and methods of democratic and constitutional government. This movement culminated in the proclamation of the Chinese Republic in 1912. But we realize that the establishment of a so-called republic and a nominally constitutional form of government has not resulted in making real the dream of a strong, united, modernized China, which was the inspiration of our leaders. More and more we are being forced to appreciate the truth that moral and intellectual renovation must precede political and social reform. We are beginning to feel that only through an appreciation of the philosophy or faith that lies back of Western inventions, Western learning, and Western politics can we win from the West the secret of its power. To the winning of that secret our leaders of the present generation are devoted.

"It must be recognized, of course, that at the beginning of each of these stages which I have mentioned only a small group of our forward-looking leaders recognized

the need to learn anything from the West. In addition to the official and anti-foreign attitude of the Manchu Government, there was naturally considerable reluctance on the part of the mass of the people, founded on easily understood prejudices, and at times organized opposition. All students of history should understand how easily hostility is aroused in one nation by dealings on the part of others which offend its interests or pride. No one who understands the bitterness surviving over many years between nations, such as the United States and England, England and France, France and Germany, as a result of clashes in the past can fail to realize how natural it is for the Chinese to recall the most unattractive features of Western manners, even while they admit the incidental benefits from Western contacts.

"Of course, you must understand that different groups of our people have had very different experiences with foreigners and may feel quite differently toward them. We have many communities which have never yet seen any foreign person, but there are now few in which foreign goods are not known and used. These are advertised throughout inland China. Kerosene, for instance, is distributed practically everywhere within our provinces and outlying territories. It has won its way because it gives better and cheaper light at less cost than our native vegetable oils. Western cotton cloth, thread, tobacco, and many other articles have proved their superiority to our native product and may be found almost everywhere, a witness to the capacity of the West to produce useful

articles at low cost. Our country folk are not only willing, but eager to use what is most useful and least expensive. There is certainly a general appreciation of Western efficiency. Our country people are generally inclined to be friendly, so that in spite of the ignorance and superstition which we must admit still prevails, they are ready to welcome reasonable advances from the West and are not inclined to hostility unless there is provocation.

"In spite of the prevailing illiteracy, there is in these days some knowledge of the great powers of the world even in inland districts, though the impressions are more or less distorted reflections of those held by better-informed communities and by our progressive leaders. Throughout considerable areas of inland China flood or famine relief has often been given in recent years. The people know that this relief of China's suffering was made possible by generous contributions from the West. In almost all cases it has been necessary to make use of the staff of Christian mission stations for administering the relief offered. This relief has added to the reputation of Western peoples generally for kindly helpfulness, and has given wider scope to the willing service with which your mission stations are credited. It is safe to say that most rural regions in China are inclined to meet the foreign stranger with curious friendliness if he approaches them in a kindly and courteous way. A polite form of address, a friendly smile, with perhaps the quotation of a Chinese proverb, will seldom fail to win a friendly response.

"In recent years our leaders have made definite efforts

to give information to all our people about China's condition in the world, her resources and possibilities, what democracy requires of her citizens, and the story of Western aggression toward China. The surprising success of the boycott against Japanese goods, which the Student Movement of 1919 organized throughout China, is an illustration of what may be expected when unfairness or aggression on the part of other nations in political or commercial relations is generally understood, and when their political relationships are represented or misrepresented as trickery in support of selfish gains.

"Our rural folk have been ready to follow the lead of our young reformers who have organized lecture bands to go through the countryside, warning China against the encroachments of rival nations. The fanaticism of the Boxer outbreak can be explained as that panic of fear which came over the Chinese when they felt that one strategic port after another was being seized by European powers and one after another of their country's wealthy regions designated as the 'sphere of influence' of some political group of the West. If foreign powers are reasonable in their approach to China and restrained in their claims, there need be no fear of a similar outbreak. Even under present conditions when, as the result of poor harvests and unpaid soldiers, bandits and brigands appear, through many parts of China foreign missionaries and business men still travel without risk. But we must warn the West to be prepared for the worst if, individually or as nations, their conduct forces the Chinese to change their peaceful ways and to

arm themselves in self-defense against unrighteous aggressions.

"Our merchant class have a much greater understanding of the West than the rural communities could possibly have. They have been in contact with the West for over a century, and the profits made from the handling of foreign goods incline them to a favorable attitude toward their Western business connections. The rapid development of Chinese business companies for both export and import trade and the percentage of that trade already in the hands of the Chinese prove the success they have won in rivalry with Western firms. There seems to be no distinct hostility, however, toward the Westerner as such, except where he becomes a direct or indirect agent for his government, or in cases where his interest becomes the occasion for an invasion of Chinese rights.

"You should note carefully the willingness of our merchant class to sacrifice their own profits when patriotism demands a protest against unrighteous treatment by foreign powers. We Chinese are masters in the use of the boycott. This method of protest has already been used with notable success against America and against Japan, and has been threatened against other nations. The China trade of any foreign nation will be in danger whenever that nation pursues policies that seem derogatory to the honor of China, an infringement of her sovereign rights, an insult to her people, or a threat directed against her physical or moral well-being.

"Our literary men naturally have great pride in the achievements of our race. Especially we deprecate the insistence of Westerners on the completeness of mere Western culture. We believe that we have something of worth to contribute to the civilization of the world. We feel that in general we have a much clearer understanding of Western culture and a better insight into its characteristic discoveries than Western scholars have of Eastern history or philosophy, of religious literature, art, or statecraft.

"We are accused of prejudice and conservatism, but it seems to us that the Western scholar is often more firm in his prejudice for Western ideas and in his refusal to look beyond the limits of its history than scholars of the Orient in their adherence to national bias. Perhaps the greatest intellectual sin is unteachableness, and this our leading scholars have now overcome better than most Westerners. Can you find, for example, any extensive provision in the curricula of your colleges and universities for studies connected with the culture of Eastern peoples? Do you not consider a man educated, although his knowledge is entirely limited to subjects relating to the stream of Western culture? Ignorance of the history, philosophy, and art of the Asiatic peoples is no disgrace to a Westerner. We feel that the scholars of all nations should approach each other in a spirit of mutual desire to learn and without airs of superiority or condescension.

"One class you of the West should take into special account. I refer to the group of young reformers, both

those far-sighted earlier leaders who sought to direct their country into paths of progressive modern civilization and the more revolutionary leaders of today who have undertaken to overthrow the political administration, social organization, and educational habits that formed the system of China for so many centuries. Note, in the first place, that these young men are well informed in almost everything that relates to the West. Many of them are 'returned students,' men who have spent years of study in the universities of Japan, America, or Europe in order to learn at first hand the methods of scientific study and to gain the knowledge in the varied fields of research that have given the West its advantage during the last century. These men know thoroughly the entire history of Western relations with China, they are all of them ardent patriots, they are eager for power to develop rapidly throughout wider areas of China a clear and vigorous national consciousness. Most of them have accepted democratic views regarding social and political organization, and are devoted to the task of studying the tendencies toward democratic organization which are native and indigenous to China—such tendencies, for example, as are seen in the control of family and clan, in the conduct of public affairs of rural communities, or in the gild system for merchants, artisans, and the general production of goods. They desire to bring these tendencies into closer relation with the urge toward democracy which they feel in Western life and indeed in all parts of the world today.

"Varied attitudes are to be found in this group with

relation to spiritual and religious teachings. A large number are inclined to adopt the agnostic position which they feel many Western scientists hold. But some among them—with minds as brilliant and as scientific in attitude as those of any of the educated classes—are devoted to religion and to Christianity. The whole group is certainly actuated by devotion to the public welfare and social reconstruction.

"However much this circle of intellectual and social reformers is willing to recognize its indebtedness to the West, as the teacher who has helped them into an enriched life and into fascinating adventures after new truths, they are assuredly no uncritical or sentimental admirers of the West. Indeed, one result of the mastery of Western methods of study, together with an intimate knowledge of principles and practise that underlie Western social life and diplomacy, has been a tendency to examine and criticize the history of Western relations with China in the light of the moral standards which the West claims to hold. These men are publishing the results of their studies, in the English language, in volumes which give an intimate glimpse of the way in which the Westerner is regarded by the new generation in China. These volumes are not one-sided propaganda. They look at things, however, from a Chinese point of view and fail to find the justification which many Western writers have claimed for acts of aggression. No one can read the interpretation of this record from the Chinese point of view without realizing keenly the dominant acquisitive tendencies of Western nations. Official

professions of a friendly interest and a desire to support China against dangerous enemies are shown in many cases to have been only a disguise for the grabbing of concessions, rights, and spheres of influence. When the Japanese began to appear in the story, the acquisitive tendencies are magnified and greatly strengthened. Can you name an item in the recent aggressive policy of Japan toward China that does not follow a precedent set by one or another of the 'great' Western powers? She could claim, as they could not, the necessity of self-defense as the basis for her 'right' to preserve a dominant influence on the continent of Asia, but we cannot fail to note that Japan simply copied methods which she had learned from Western powers.

"You Americans take satisfaction in the fact that your conduct toward China was less marked by aggressive selfishness. The inauguration of the open-door policy is certainly to your credit, but it seems to us that you have never been sufficiently convinced of the moral strength of the position which your great statesman, John Hay, took toward Far Eastern problems to give it firm and vigorous support. Our writers feel justified in pointing out the fact that American policy, even regarding the open door, has mainly considered its own interest rather than China's moral rights.

"After the establishment of the Republic in 1912, a period of international cooperation and control takes the place of the struggle for concessions of the preceding decade. Even here we feel that the cooperation of the great powers is primarily for their own advantage rather

than for the welfare of China. Our leaders who established the Republic expected support in democratic government from the supposedly more democratic powers of the West. Instead of that, those powers gave aid to the strong conservative monarchist, Yuan Shih-kai. This seemed to us inconsistent.

"Some of these statements may seem to you hypercritical, but they represent the attitude of our most intelligent young leaders. Especially to be noted is the increasing emphasis they are giving to China's need of developing her military strength. The love of peace is one of the great characteristics of the Chinese people, but in the minds of many Chinese today there is a conviction that the methods of conference and arbitration are failing and that there is little hope for China in an appeal to the moral idealism of the West. We see Japan given a place of equality and honor in the council of the great powers of the world. We know that she has won this position because she adopted Western methods for her army and navy and reformed both along the lines of European efficiency. Japan is respected today because she is strong and well armed. But China's rival claims are unheard, her interests are disregarded whenever consideration of them would prejudice those of some more powerful state. Surely you can understand and sympathize with the feeling of our delegates at Paris in 1919 and at Washington in 1921, who felt that the only resource left for their nation was to deny its traditional reasonableness and love of peace and deliberately train itself in the ways of militarism.

"But surely, you will say, however just any of this prejudice may be against Western political force, there can be nothing but cordial appreciation of missionary effort which has been conducted with such genuine devotion for the good of the Chinese people. Here you must remember how insidious and effective prejudices are. Is your nation always appreciative of the conscientious efforts of other peoples? We may acknowledge all we owe to Christian missions, and yet it is hard for many of us to dissociate them from the attitude that has been aroused toward the West in general. We feel that the Christian Church in America has not the deep and unselfish interest in China which its professions would lead us to expect. We find members of your churches who come to China not always considerate of our interests. There are features even of your missionary administration which seem to indicate an idea of superiority on your part and of failure to appreciate our best achievements. Frankly, with all its good intentions, Christianity approaches China with a certain amount of handicap. I have spoken to you with the utmost freedom because I believe you honestly desire to remove any such handicap in your dealings with the Chinese."

3. *Removing Un-Christlike Attitudes*

Is there not a very direct challenge to Christianity in the Chinese attitudes we have observed? The writer of this book and the majority of his readers agree in the belief that the spirit of Christ alone can bring to

China power for individual moral renewal and creative energy for social transformation. With this conviction, the immediate, all-important, and pressing problem which faces the Christian enterprise in China is how to remove the obstacles which hinder the progress of the movement in order that the mass of Chinese people may be won as rapidly as possible to an acceptance of the principles which Jesus Christ taught, and for which he lived and worked and died. The future of China depends upon the outcome of a race to the finish between chaos and the real Christ spirit. There is a chance to win China for true Christianity. Can Christian churches meet the challenge?

It is the purpose of this book to consider such a challenge, to examine a few of the important facts in the present situation in China in relation to which Christian enterprise must be directed. The present opportunity cannot be of long duration. For the sake of China and for the sake of the world it is necessary to remove every hindrance to Christian effort and to increase immediately the effective energy of the entire Christian campaign.

Christianity should bring only her good gifts of freedom, personal worth, equality of men, liberation of body and spirit, joy and salvation, the vital energy of the "abundant life" in Christ. Against these there is no law and no opposition. For all that is Christlike China has an eager welcome.

Perhaps some may feel that a study involving critical discussion of Christian aims and methods is the primary concern of those who determine mission policies,—the

administrative officers of missionary societies in China and the mission boards at the home base,—and that it is not therefore a proper study for the general church public. The urgency of the need in China justifies the attempt. Only as the entire Christian constituency of the countries supporting the missionary task is taken frankly into the confidence of those who are responsible for missionary policies can these problems be solved. We must face the situation in the field together, carefully scrutinizing missionary aims and methods. We must revise those that are wrong or weak, reenforcing those that have spiritual creativity, and add those that are needed for the future, if by any means China is to be won to Christ before the decay of her old moral and social controls is complete and the spread of Western industrialism has destroyed her. The churches need to understand the attitudes to be adopted toward the modern Chinese, both Christian and non-Christian. To prepare for that tomorrow which will be upon us all too soon, it is essential that there be full understanding of the direction which Chinese intellectual life is already taking, and an appreciation of the place which Chinese leadership must have, not only in China's own political and social concerns, but in the Christian undertaking as well.

We have considered in this chapter the fundamental matter of the attitude that young Chinese leaders of today hold toward the West and toward the Christian enterprise; for convenience in our discussion each of the following five chapters will consider one of the principal factors that the Christian forces must take into account,

with the problems of Christian work which rise out of consideration of each one of them. These factors are:

(1) The political, economic, and social conditions which determine the immediate environment of the Chinese people in the important coast cities of China and in those inland centers where the transforming influence of contacts with the West has been felt for a considerable time.

(2) The great mass of agricultural folk, forming the bulk of China's millions, who still live a simple life, dominated for the most part by old traditions and superstitions, even when there is some doubt regarding the correctness of habitual allegiance to the old standards. How best may we bring the liberalizing, energizing Christian message to these, who do not yet realize the inevitable result of the unequal contest between ignorance and science, between traditional authority and the new spirit of inquiry?

(3) The renaissance of intellectual life which is sweeping through the schools and universities of China today under the guidance of brilliant young men and women who are recovering for China the creative capacity which has marked her periods of finest bloom.

(4) The religious movements which are seen in the signs of freshening life within the old faiths—Confucianism, Buddhism, Taoism, and the smaller religious groups—and in the yearning quest for spiritual power. How is Christ related to China's own spiritual prophets?

(5) The indigenous Christian church of China—the tiny lump of leaven in the great mass of her population;

that little group to which is committed the stupendous task of inspiring, reinvigorating, and saving the whole people.

If we gain some understanding of these factors and catch the vision of what a Christian China will mean for the world, we shall see that to our fellow Christians in China is committed one of the greatest tasks in Christian adventure that any people in any century has been privileged to attempt. We shall be eager to become fellow workers with them, giving all the assistance in personnel and in funds they may ask for. We shall become ardent intercessors on their behalf, praying that they may grow in grace and in power to control and guide their own Church. Only a Chinese Christian Church can save China. Under divine guidance a Chinese Christian Church may also bring to the Church Universal new glimpses of the character of God and fresher and deeper understandings of the teaching and person of Christ.

"What can measure the possible influence on Christianity in other lands of a truly Christlike Christianity in China?"

II

The Changing Environment

For at least twenty or thirty years Americans have been told about the "Awakening" or "Opening of China." Probably the average American feels that the process of arousing this ancient people has been unduly extended; either the "Chinese giant" must have been desperately sleepy or the process used to awaken him notably faulty. Those who know China, however, see that changes have been coming so rapidly that it is difficult for any observer to keep track of them. Westerners can better appreciate the rapidity with which the environment of Chinese life is being transformed if they realize that the process of modernization, which in the case of Europe and America has occupied the four centuries between the discoveries of Columbus and the present time, is being crowded into as many decades for China. If we consider, in addition, the enormous mass of the vast population of China and integrate this factor with the rapidity of the changes, it is evident that the momentum which may be calculated for the whole process represents a human energy greater than any single force that has yet appeared in human history.

An impression of the striking changes that have taken place can be most vividly presented in a few contrasting pictures taken from my own experience. Brought up as a boy in a country district in western Shantung, I was familiar with the conditions of the life of the rural folk

before they had been seriously affected by Western influences. Almost every year we visited Tientsin and Peking. Let me present pictures of Tientsin and Peking as I remember them in 1897, and as I saw them on my return eleven years later.

1. *Contrasting Pictures*

The Chinese city of Tientsin had been a walled town lying some miles northwest of the French Concession, which practically all foreigners proceeded to reach by traveling over the famous "Taku Road," a rough dirt highway flanked on either side by evil smelling ponds of stagnant water and refuse that filled the holes from which the earth had been taken for making brick and other building purposes. Within the city, one passed through narrow streets where the odors of decaying refuse from dump heaps and open sewers beside the road mingled with the fragrance of frying food from the multitudinous food-shops, the scent of southern fruits and spices, the odors of expensive teas and of other perfumed luxuries that filled the great shops. This ride through Tientsin streets from the French Concession to a point on the Grand Canal where the family embarked for the river journey to an inland station was always one of the most fascinating adventures of my boyhood. Throughout the city there was no suggestion of a building in the foreign type of architecture. One saw only the environment of pure, unadulterated Chinese life.

In 1908 on the day after my return to Tientsin I drove from the old American Board Compound in the French Concession, with its foreignized bungalows familiar to my boyhood, to Pei Yang University just north of the suburb village of Haiku. For the entire distance we traveled over a well-made macadam road which passed through the Japanese Concession and skirted the Chinese city on its east side on the great "East Wall Avenue." The city walls had been torn down after 1900, and their site transformed into a fine macadamized avenue that made the circuit of the city. Over it ran tram-cars.

Passing the city, we went on through the northern suburb. It was only at this point that I found familiar landmarks. The old bridge of boats still carried the traffic across the Grand Canal, opening occasionally when some fleet of junks from the south desired passage. The river smells, the yelling of the crews, the crowded streets of the northern suburb,—crowded still in spite of the macadam,—all were a part of the old experience and roused the delights of recall. But the road led one past the "tumult and the shouting" to a broad boulevard which ended at the fine campus of the Pei Yang University. Here a chum of the old days, now head of the Engineering Department, was building a great "Main Hall" with provision for classrooms and for excellent laboratories.

This was the new China—macadam roads, tram-cars, the conveniences of the telephone, Westernized buildings adapted to scientific educational use, planned, built,

owned, and administered by the Chinese. And when I drove through other parts of the city, the same impression was intensified. In Hopei—north of the river section—the Viceroy of the province, Yuan Shih-kai, had laid out a modernized Chinese city, a fine piece of city planning, opening up what had been a waste district to modern development under complete Chinese control. The provincial Assembly Hall stood in a park, with a series of modern buildings for both exposition and recreational purposes. The main avenue led from the Viceroy's residence and offices to the Central Tientsin station of the Peking-Moukden Railway. Here were the outlines of a fine modern city.

In the old days I had ridden to Peking many times on donkeyback, over a dusty road along the wall of the Northern city, to pass through the great Hatamen with its imposing arch and gate tower. A narrow elevated causeway carried the traffic past the dump holes and cesspools. Picturesque booths of many sorts of pedlers lined the roadway and filled the wide space between the stores on either side. This was originally one of the broad thoroughfares running from the main gateways of the city as laid out by Kublai Khan when he established his capital at Kambalac. My journey's end brought me to the American Board Mission Compound at Teng Shih-Kou—Lamp Market Avenue.

On the return trip in 1908 I rode by train in a few hours from Tientsin to Peking and passed in a railroad carriage through the wall of the Southern city, riding under the wall of the Northern city over the exact route

taken so many times on donkeyback, through the semi-lune which guarded the Hatamen, to detrain at the really fine railroad station inside the Chien Men, the great "Front Gate" of the city, and to go on from there over broad macadamized avenues to the old Lamp Market site. The broad thoroughfares of the Mongol founder had been restored, the refuse and the pedlers had disappeared, and uniformed policemen directed the flow of traffic either way. Along the streets there arose now and then between the old style shops with fronts of gilt and vermilion, modern stores of two or three stories. It was all new, and yet it was all Chinese.

When I left China in 1897, a few progressive Chinese leaders were trying to bring home to the people the lessons to be learned from the defeat by Japan in 1894. During the eleven years of my absence, China had received the additional shock of the Boxer movement and its suppression and of the Russo-Japanese War. Forced into far more intimate relations with the West than she had ever experienced before, the Chinese generally had come to see the necessity for modernizing changes in their life, and the progress had gone on apace. Throughout the coastal regions the people generally were eager to make use of the advantages of Western science and invention and were ready to establish schools, colleges, and universities in which knowledge of the modern world could be gained. Thousands of keen-minded students were studying in Japan, and the flow of students to America and Europe had begun. Of all foreigners the Japanese were the most sought after as teachers. This

was because they were themselves Asiatics. Their written symbols were the same as the Chinese, their language easier to learn than any Western speech, and their progress in Westernized and modernized ways notable examples of what might be accomplished.

To be sure, the majority of the Chinese in inland districts and on farms were living in the old way. The people, however liberal and progressive in their ideas and ideals, were still at heart thoroughly Chinese, but it was plain that the environment of their life was being changed. The political, economic, and social conditions were being transformed. If we are to understand the China of today, we must consider in detail this changing environment.

One is reminded of a transformation scene in *Tannhäuser* or *Parsifal*. While the hero continues his speech and his action, the entire background is changed. There is no convulsion; but by degrees, almost imperceptible at first, the change is effected until the hero finds himself in surroundings entirely different from those in which his action began. Just so, the Chinese, during those eleven years, and even more so in the past fifteen, have been carrying on their ways of life in relation to conditions that have been steadily modifying. Curiously enough, the human actors have been, to a large extent, the general agents in the process of transformation. It will be easier to understand and appreciate the twofold change—the inner intellectual and spiritual and the outer environmental—if we first consider them apart from each other.

2. *Political Changes*

Americans, like other Westerners, are so distinctly politically minded that they seem to be more interested in the political changes in China than in any other phase of Chinese life today. Capacity in administration and organization, especially along political lines, marks all Western peoples, and it is difficult for any of them to understand a social life in which political organization is not the all-important thing. For this reason every political change in China is very fully written up by the Western journalists in China. This is especially true where sensational features can be played up.

The names of rival political leaders—Chang Tso-lin, *Tuchun* of Manchuria; Wu Pei-fu, progressive militarist of North China; Ts'ao Kun, President of the Chinese Republic, newly elected by purchased votes; Sun Yat-sen, revolutionary hero and idealist; Wang Chung-hui, China's judge on the International Court—frequently appear in our newspapers and magazines. Biographical sketches are read eagerly. Every realignment of political parties in China is heralded abroad throughout the Western world. And news of prospective clashes between the leaders, or of general revolutionary movements, are eagerly anticipated.

China's ambassadors abroad, often Western-trained men with a modern outlook—in particular such leaders as Wellington Koo at London and Paris, Alfred Sze at Washington, Yen Wei-ching (W. W. Yen), Ex-Minister of Foreign Affairs in Peking—have made a marked im-

pression upon Westerners. There is general surprise that men with the capacity of those named should not long ago have brought China to that state of orderly political organization which the West is so eager to see established in China. As a matter of fact, this interest in political leaders and political conditions is an evidence of the characteristic political interests of Western people. It does not represent eagerness to study the fundamental facts of China's modern life; still less does it indicate an understanding of the conditions which underlie those facts. Probably most Westerners want an orderly China, not so much for the advancement of the public good of the Chinese people, as for the sake of the advantage which more stable conditions would give to Western trade.

No "old China hand" would claim any complete understanding of the present political situation in China, and not a single one would venture to prophesy the changes to be expected within the next few months or years. If this is so, what chance is there for the average Western reader of the news from China to appreciate conditions there? Like most foreigners in China, and particularly like every young Chinese, I am interested in the steady development of China towards a stable and well-developed, orderly and peaceful life in the modern world. But I am less interested in political conditions in China than in the other phases of Chinese life. However, since Americans cannot give up their characteristic habits, some attempt should be made to present an impression of the general tendencies.

Two major influences are at work:

(1) *Foreign interference.* No Western power has been willing or able to allow the Chinese people to work out for themselves either their own revolution or their own political development through modern constitutional forms of government. Even the least aggressively selfish of Western powers has been inclined to put its spoon into the broth that is brewing in China in the hope of securing more or less of special privileges for its own interests. Taken together, the Western powers have been more interested in a stabilized and an orderly China because of the advantages to them in carrying on trade and in developing concessions under such conditions, than in allowing the Chinese people time for quiet natural adjustment to new conditions and for essential *self*-development. Charges can be laid against every one of the Western powers and against Japan for interfering in China's internal affairs by urging some particular policy upon the Central Government; or by supporting some particular leader who gave promise of securing wide control in China; or by selling arms to revolutionary groups; or by arranging with corrupt officials for loans that are a mortgage on the nation's resources.

It is impossible to estimate how much of the political confusion and anarchy in China today is due directly to foreign interference, open and secret, and how much is due to causes of an indigenous character and of Chinese origin only. Practically all of China's friends agree that her development would be far better assured if the Western powers and Japan could agree among them-

selves upon a complete "hands-off" policy, and could allow her full freedom to work out her own salvation along lines of political organization true to her own traditional and native genius. Lao-tzu's ideal "Development without Domination" has received no support from foreign governments.

(2) *Personal rivalries.* The confusion and conflict which seem so characteristic of Chinese political life find their root in most cases in personal rivalries between the more powerful groups and leaders rather than in any essential differences based on principles. These rivalries give to the transient visitor and superficial observer an appearance of chaos. But the long-time, friendly resident of China knows that the life of the people really goes on steadily and without great confusion in spite of surface appearances to the contrary; he knows, too, that the people, north and south, east and west, are fundamentally united; and that along commercial, educational, and social lines, much constructive progress is being made.

While regretting the extent to which partizanship and personal rivalries are manifest, such an observer is willing to appreciate the lessons of history and to recognize that confusion and anarchy are essential to development. He can refer to the history of several Western peoples to support his contention. Americans, in particular, should recall the many years of slow groping through which our states passed before the authority of the federal government was firmly established.

Do not our best historians picture conditions in the

early years of the life of the American Republic surprisingly similar to those existing in China to-day? Can we claim a real political union in America before the difficulties of the reconstruction period after the Civil War had been ended? Can any of us deny that without such a period, which must have seemed one of anarchy to the European observer, our people, North and South, could not have worked out together solutions of their problems that have led to the solid and firm United States of these days? Would we have allowed any other nation in either hemisphere to determine according to its knowledge and interests, and for its own advantage, the time when the period of anarchy and conflict for America *ought* to have an end? The present rivalries between military *tuchuns* in China may be illustrated for Americans by the squabbles between political "bosses" in either of our political parties. Confusion and anarchy may not be comfortable for the people that must pass through the process, but are they not, nevertheless, an essential part of a vital life process?

China must work out her political salvation alone. No one can help her from without by any sort of direct influence or suggestion. The new political structure must be a real growth from within. But the friends of China can offer much help that will have indirect but significant bearing on the political situation. They can support every effort to reduce the enormous percentage of illiteracy and to develop a more intelligent public opinion. They can encourage the spirit of brotherhood and of social service in her youth. Some of the most

useful public leaders of today have been educated in missionary institutions.

Carefully guarding against any direct interference in political matters, the friend of China can give essential help by supporting with friendliness and tact every movement toward constructive progress in democratic and social improvement.[1]

3. *The Changing Economic Structure*

Most foreigners accept the traditional view of a China opposed to innovation and change, reluctantly accepting the products of Western mechanical inventions, and only gradually appreciating the advantages which the quality and convenience of these articles furnish. It is undoubtedly true that ignorance and superstition were factors in Chinese life delaying the process of Westernization at various points.

Changes in the economic environment of the Chinese people during the last few decades have been of a most varied character, and have come with astonishing rapidity. For means of communication railroads have been built, roads have been improved, rivers have been straightened. The products of scientific inventions in vehicles, machinery, and electric devices have been introduced; the telegraph and telephone are now a necessary part of

[1] For the complete story of China's political life since the establishment of the Republic, see such books as Hodgkin, *China in the Family of Nations,* Chapter V; Cheng, *Modern China—A Political Study,* Part I; Simpson (Putnam Weale), *The Fight for the Flowery Republic.*

the life of every large city in China. In agriculture, in mines, and in shipbuilding and foreign trade there have been amazing developments. Within recent years very much of the development has been in the hands of Chinese. These changes have been not only "introduced" to the Chinese, but they have been accepted by the Chinese very quickly. Adaptability, one of the outstanding qualities of the Chinese people, is shown in the adjustment that has been made to the new economic environment. China has packed into the limits of a single generation the process of modernizing the physical environment of daily life in home and street and office, which has occupied Europe through the last three hundred years.

To be sure, China has had the advantage of the example given by the West in the making of these adjustments, but even with allowance made for this advantage, it seems possible to claim that the Chinese in this single generation have made their adjustment to "modernized" living with far less of serious dislocation in habits and standards of living than is to be found in the history of Western experience in such adjustment.

It is, however, a mistake to think of the Chinese people as fundamentally hostile towards ideas or articles from abroad. I have already shown that up to the beginning of the eighteenth century the Chinese Government as well as the Chinese people maintained a friendly interest in other peoples, and were eager to trade with them. It was only at the close of the long and glorious reign

of the liberal-minded Emperor K'ang Hsi of the Ch'ing dynasty (A.D. 1662-1722) that the official attitude of the Manchu Government was markedly changed and became hostile to foreigners and to foreign influences. The Emperor Yung Cheng (A.D. 1722-1735) was a mature man when he came to the throne, and seems to have been desirous of introducing a number of new policies. He introduced a hostile attitude towards all sorts of foreigners and foreign goods, an attitude which seems to have developed out of his desire to secure his throne against rivalry and possible attack from several of his brothers, some of whom had affiliations with foreigners. In particular he turned his attention against the band of European Christians who, during the reign of his father, had been given high position and dignity on account of their mathematical ability. They had used the increased opportunities for preaching their religious message in work which had been followed by marked success.

Yung Cheng's successor, the great Ch'ien Lung (A.D. 1736-1796) was more liberal toward foreigners, although he did not permit them to carry on religious work. Ch'ien Lung's conquests in Central Asia gave him respect in the eyes of all the Orient and the European states. Had his successors been men able to carry on in his spirit, China might have been welcomed into the "family of nations" at the beginning of the eighteenth century with honor and respect if not as a full equal. But the later Manchu Emperors were weak men. They and the majority of their advisers were small-minded and reverted to the anti-foreign policies of Yung

Cheng, which led to the wars with European states over trading privileges; and short-sighted and unreasonable hostility on the one side incited to equaliy short-sighted and unreasonable aggression on the other.

But in spite of the official governmental attitude of hostility to foreigners and to foreign goods maintained by the Manchu Government and its officers, the Chinese people showed themselves not only ready to use foreign goods of proved value, but eager to secure the advantage and convenience which foreign articles of good quality gave to them. As long ago as my boyhood the village women could always find in the stock of the itinerant pedler—the *dub, dub, dub, dub* of whose hand-drum indicated that his stock was dry goods—*yang pu,* foreign, or literally, "ocean" cloth and British thread; and on every river trip we boys used to look for the blue Indian head and other trade-marks from British and American cotton-mills to be seen in the picturesque sails of Grand Canal junks. And neither official proscription nor taboos of superstition could prevent the millions of China, rural as well as urban, from discovering that cheaper and vastly improved illumination could be obtained by displacing vegetable oils with foreign kerosene.

There was not only a popular acceptance of useful articles from the West in spite of official proscription, but also progressive Chinese leaders, some of them like Li Hung Chang, men of high standing in the Government, recognized China's urgent need for improved communications, steamships, railways, and telegraphs. These

men realized that China needed these things for her own good, and drew up plans by which the improvements desired could be carried out.

These plans were checked in two ways: on the one hand, it was not possible to secure the approval of a majority in the government; on the other, the leaders came to realize that their own plans would not be of value to China unless they could be carried out under complete Chinese control. As Mr. Tyler Dennett rightly says: "It is quite clear that the Chinese were actually far more frightened by the importunities and utterly unscrupulous dealings of the foreigners than by *feng-shui*. They saw that to permit the foreigner to control communications and modern industry was to invite the enemy within the walls and prepare for an abject surrender. The foreigners were unyielding, and therefore the Chinese called an abrupt halt and determined to continue without the new conveniences until they could be established under exclusive Chinese control." [1]

However, no obstacles of any sort could prevent the people from making use of many products of Western manufacture. It is unnecessary to give figures to show the surprising increase in the foreign trade of China during the last decade of the nineteenth century. We are more concerned with the development of manufacturing in China, for the changes which have resulted from that development have not only made cheaper and better goods available for the Chinese market, but the new

[1] "The Industrial Invasion of China," *The World Tomorrow*, November, 1923.

methods of manufacture introduced have created industrial problems which are beginning to affect the lives of thousands of Chinese workers. These latter changes, which have come in since 1900 and in particular since 1911, have created new living conditions for almost all Chinese. In relation to the new environment, the Christian enterprise and all foreign enterprises in China must face new and serious responsibilities.

The beginning of modern factory production in China came in 1870 when a Canton company started a factory for spinning, using steam-operated machinery. The public was not ready for the enterprise, however; "farmers would not trust their cotton to this wizard concern," and the enterprise came to a failure. It was not until 1890 that another effort was made, this time successfully. A few years later, Western capital became interested in the possibility of establishing mills in China to make use of the enormous supply of cheap labor. These mills were at first operated without profit, because the supply of cotton was not equal to the demand. But a decade later the acreage devoted to cotton growing had so increased as to meet the demand of the mills for raw material, and from that time there has been a steady development of the cotton industry.

The first attempt to start a silk filature by Chinese was made in 1882 and was again unsuccessful. By 1892 it was possible to start mills that soon became productive, and in 1901 Shanghai had twenty-eight mills, and silk skeins were being exported to Lyons, France, and to New York.

The development of these two industries was somewhat dependent upon the building of railroads. An unsuccessful beginning in this line was made in 1875 with the building of the well-known road from Shanghai to Woosung, against which a popular outbreak occurred, so that the tracks were torn up. In 1881 a few miles of railroad were being successfully operated between the T'ang Shan coal mines and the head of the canal that led to Tientsin. After 1895 foreign interests had come to realize that railroad concessions were the most valuable prizes to be secured in China, and "the powers" were competing with each other in a fierce struggle to obtain them. The Peking-Moukden Railroad was built in 1897. Popular hostility was still expressed against this railroad, which may have been one of the contributing aggravations that led to the fanatic Boxer outbreak.

The victory of the Allies at that time convinced the most conservative-minded Manchu officials, as well as the superstitious common folk, that China could save her life in the modern world only by adopting the improvements in communications and manufacture which Western science had made available. In the years after 1901 development of railroads was rapid. The dissatisfaction of the people with the foreign control of railroads, and their demand that railroads should be owned by Chinese and managed for their own good rather than for producing dividends to enrich foreign stockholders, inaugurated the Revolution of 1911 which resulted in the establishing of the Republic. With six thousand miles of railroad in operation and the emphasis on economic development

given by the liberal leaders of the revolution, manufactures in China received a new impetus. In spite of political chaos and anarchy during the last decade, this development has gone steadily on.

As an example of the rapid industrial growth that is possible in China, because of the two important favoring factors,—(1) abundant supply of raw material, and (2) abundant supply of cheap labor,—note the hair-net industry of Chefoo. In 1914 between three thousand and five thousand gross of hair-nets were exported. The next year the business increased one hundred per cent. In the year 1921 it developed threefold over the preceding year, and in 1922 two million gross, worth $7,500,000 (silver), were exported. Similar growth has been manifest in the last three or four years in almost every line of manufacture in China. In 1920, two years after the War, two hundred new enterprises in the cotton industry alone were started with $75,000,000 (silver) of Chinese capital. There were in Shanghai in 1922 thirty-three Chinese-owned mills with 1,200,000 spindles and 9,000 employees at work. For several years these mills have been declaring a twenty per cent dividend annually. The *China Year Book* for 1923, edited by H. G. W. Woodhead, editor of the Peking and Tientsin *Times,* presents in Chapter XIX, under the title "Manufactures," an imposing list of factories already established in practically every province of China. The industries that have been particularly associated with China for centuries, such as porcelain and earthenware, lacquer, cloisonné, carpets

and rugs, fireworks, mats and matting, and palm-leaf fans, are not included in the list which is rather a presentation of the extent to which modern methods of manufacture have been adopted in order to meet the growing demands of the enormous Chinese population for convenient and serviceable manufactured goods, and to anticipate the possibilities of cheap production offered in China for developing export trade.

This list names:

Albumen factories
Asbestos
Arsenals
Canneries and biscuit factories
Cement and brick works
Chemical and dye works
Cotton spinning and weaving mills
Distilleries, breweries, etc.
Dockyards, shipbuilding, etc.
Electric light and power works
Flour mills
Furniture factories
Gas works
Glass and porcelain works
Grass-cloth factories
Ice and cold-storage works
Iron and steel works
Lace and hair-net factories
Leather factories and tanneries
Match factories
Oil mills and beancake factories
Paper mills
Piano and organ factories
Printing and lithography
Railway works
Rice hulling and cleaning mills
Rope factories
Sawmills
Silk filatures and weaving mills
Smelting works
Soap and candle factories
Sugar refineries
Tea factories
Telephone installations
Tobacco factories
Tram-ways
Woolen factories
Wool-cleaning and press-packing

Shanghai is the greatest industrial center in China, and twenty-nine of these industries are represented in the Shanghai factories. But there are sixty-two other cities in China which have one or more industries.

The surprising development of these recent years is simply a little sign of what is to take place within the next decade. Try to think of the enormous population of China—four hundred millions—and consider what it will mean to any of the industries named when even a fraction of one per cent of that population has found for itself the need for a given manufactured article.

This thought came to me very vividly one day as I was cycling on a country road against a hot wind-and-dust storm on the North China plain on my way to a preaching service. I met a lad of twelve or thirteen wearing a pair of dark glass goggles. He had slung over his shoulder a basket of willow withes which might have been used by his ancestor three thousand years ago. He was of a very poor family, and was out to pick up grass and leaves and any sort of scraps that could be used for fuel, but he wore to protect his eyes from the raging, yellow loess-dust, a pair of goggles, cheaply made, to be sure, but still modeled after the style that has come into use in Europe and America with automobile driving. Parisian fashions adapted for the convenient use of the poorest families in China!

The possibilities illustrated by such an incident lead sober observers of China's present and future life to reflect that Shanghai, the port that ministers to a "hinterland" more populated than that which lies behind any other of the world's greatest cities, may be destined to become the largest city of the world.

This prospect of China's economic future renders only the more pathetic the widespread and bitter poverty of

great masses of the population and the frequency in different sections of famine or flood or banditry—or of all three at once. With the undeveloped state of communications, many of the above-mentioned manufactures have as yet only the most limited circulation. The visitor who expects to find China still stagnant will receive some severe mental jolts, as will the one who pictures the country as having generally abandoned its old ways. Earnestly as we welcome the development of natural resources, we must recognize the new problems that it raises.

Social workers are already studying with anxious care changes in Chinese life produced by the vast industrial development which has been briefly indicated. Many features of Chinese life will be gravely affected by these changes, but it is not China alone that will feel their influence. It is more than time for social researchers throughout the world to give exact and penetrating attention to the possible effects on world markets and world life of large scale production in China. It is necessary to consider carefully the international consequences to be expected "when China competes."

Upon those particularly interested in human values another set of problems press. What will it mean for the manhood and womanhood of China if thousands are to be caught in the machinery of factory production? Is there any possibility of saving China from the worst effects that have come to Western peoples with the "factory system"? Can the most ardent optimist believe that

the traditional humanism of the Chinese will prevail against the inhuman mechanism involved in the adoption of scientific inventions for manufacturing? Is it possible in any way to reenforce the traditional emphasis on human values, which Chinese sages in successive generations have stressed, so that the good of man may not be lost sight of and overwhelmed in the rising tide of industrial production?

To be sure this industrialism has come to China as a gift from the West, but she cannot blame Westerners entirely for involving her in its toils. No nation can share in the life of this modern world without facing similar problems. The conveniences and comfort that come from the cheap and serviceable goods in our factories are demanded by every intelligent people. More earnest efforts are needed to insure that the larger use of the machine-made goods may bring to mankind not only convenience, but enrichment of human life as well. The wonderful tools with which science has provided the race can be used to relieve men from drudgery.

Have we not a right to expect that the Chinese, because of their long heritage of humanism, may be able to avoid the worst evils that befall Europe and America in their struggle with industrial mechanism? The Chinese may offer solutions of these evils that will have fresh significance and value for the Western peoples also. In a recent discussion of "Capitalism in China" shared by Chinese and Westerners, interesting suggestions were made regarding the possibility that China may develop a

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distinctive order of social institutions through which the values of machine production may be held and the evils thereof avoided. Professor J. B. Tayler, Head of the Department of Economics in the Christian Peking University (*Yenching Ta Hsueh*), reminds us that in China "institutions and influences from earlier stages of development persist with quite unusual strength into modern times," and suggests that the "joint family" and the "Chinese gild system" may be made use of to overcome the sharp division in the process of production between capital and the factory manager on the one hand and labor and the workmen on the other, a division which lies at the basis of almost all of our industrial difficulties in the West.[1]

Unfortunately these indigenous constructive social forces in China have not been strong enough to head off the beginnings of serious conflict between the workmen and the factory operator. A "labor movement," stimulated by the Russian Revolution and the Chinese Student Movement of 1919, is already in process of development. Progressive-minded students have been eager preachers of social and patriotic ideals to their fellow countrymen of every class, but in particular to those whose contact with new ideas must be made through the spoken rather than the written word. Already news of strikes and of labor unions is often seen in the newspapers, although it is "estimated that only one thirtieth of the total of one

[1] *The World Tomorrow.* November, 1923. Special number on "Capitalism in China."

million workers in Shanghai are subject to the influence of agitators." [1]

There are already organized unions or "laborers' clubs" for cooks, employees of vegetable shops, engravers, furniture laborers, wood polishers, printers, steamship laborers, sailors, engine-room laborers, mechanics, shipping coolies, girls' hosiery makers, silk and crêpe-dyeing laborers, gunny-bag makers, ricksha coolies, gold- and silversmiths, weavers and spinners, sugar employers and employees, blacksmiths, carpenters, and masons, Chinese returned laborers, electroplating laborers, Hongkong seamen, wharf coolies, laundrymen, coppersmiths, barbers, shoemakers, foreign-furniture makers, builders, Pootung [2] spinners and weavers, warehouse coolies. Such unions or clubs are not distinctly socialistic or radical, but aim at the education of the worker and seek to secure a wage scale that will fit the conditions of living in China. It would be very interesting to study the effect on the laboring classes in China of the ideas brought back to them by the members of the "labor battalions" who served the French and British armies in France during the War. In a number of cases it is known that these men have been spreading the idea of organization for the sake of maintaining the rights of the laborer to a reasonably comfortable life, emphasis on class consciousness, and, in some cases, radical social theories.

[1] Paper on "Industrialization of China," prepared by Miss Ruth Hoople of the Young Women's Christian Association of China, for seminar on "Current Movements in China," Department of Chinese, Columbia University, 1923.

[2] The industrial section of Shanghai.

The steamfitters' and engineers' strike in April, 1920, conducted at Hongkong by the Chinese Engineers' Union is an example of what may happen in industrial centers in China if labor is not treated more frankly and fairly. The strike was called in order to enforce a demand for a wage increase and resulted in securing an increase of thirty-two and one half per cent. People in China at the time were told by newspaper reporters, who had covered great strikes in other countries, that this Hongkong strike was the most complete tie-up they had ever witnessed. This was because practically all laborers in the colony of Hongkong including the purveyors of food and household servants also went on strike in sympathy with the seamen

The development of industrialism not only imperils some of the most precious elements of the social, ethical, and spiritual heritage of China, but already threatens the physical well-being of thousands of Chinese. If the evil tendencies of machine production, with the consequent exploitation of cheap laborers, are not checked, industrialism will lead to the dehumanizing of the lives of millions. Many Chinese see the twofold aspects of the problem which the inevitable contact with modern scientific civilization has forced China to face. They realize also the critical character of the decision that is to be reached. Can the fine humanism which has characterized Chinese culture from its beginning maintain itself in spite of the fundamental changes which machine production is bringing about in the environment of the race that has trans-

mitted that humanism? Can the spirit of Chinese culture show in these days power to receive stimulus from foreign contacts? Can it choose the elements of value from the foreign culture and assimilate these elements in a quickened and refertilized life? Can it manifest again the creative power which it has shown so notably in its experience through the centuries, especially in its contact with Hindu culture as brought through the medium of Buddhism? The Chinese people appreciate the comfort and convenience to be secured by the use of certain factory-made goods; they see clearly the extent to which the forces of nature, harnessed by means of mighty machines, can be made to lift from the shoulders of men those heavy burdens of drudgery in physical toil under which their bodies have bowed for centuries; but they see with equal clearness the disaster that may be brought by these very machines, the sorrowful possibility that the Chinese may lose some of the finest characteristics which their own indigenous culture has brought them; the danger to the "family spirit" and the "clan system"; the danger of losing the happy intimacy with nature that has been their solace in the past; the upsetting of those "relationships" on which has been based not only the political structure, but the social and moral life of the people as well. Will Chinese leaders arise who can show a way by which that which is good in the modern gifts which the West is bringing to China and which the Chinese themselves are eager to receive may be accepted and made use of for the public good, while at the same time the sinister and dangerous inhumanities so closely

associated with the good things in these very gifts may be checked and eliminated?

The Chinese see, perhaps even better than Westerners, what enormous release of vital, human energy may be secured by laying upon machines as much as possible of the crushing drudgeries of life. Contrast the piers of some American port with the "Bund" of Shanghai or Tientsin. On the American shore of the Pacific Ocean great arms of steel with muscles of steam and nerves of electricity effectively and quickly load and unload the ships and handle the tons of goods to be transported and distributed; on the Chinese sea-front of the same ocean thousands of men and women with straining backs and arms haul and lift and carry the same heavy loads, receiving a wage which is not comparable either in purchasing power or in the freedom and leisure that belong to it to the reward given the relatively few Westerners who guide the machines. On the streets the "man power cart"—jinrikisha—still does the work of Western trolleys and subways. Western labor should surely bless the machines that have replaced aching muscles.

But is there certainty that the release of the Chinese coolie from the frightful burden of hard labor that has been his for generations, if it must be secured by the use of all the Western factory methods of machine production, can promise to him the same cheerfulness expressed in the chanties and rhythmic songs that have accompanied his labor from of old? Will machines increase for the coolie that capacity to enjoy every moment

of leisure, which is such a distinctive characteristic? Or will it deaden by its monotony these older capacities?

Such questions as these perplex the minds of all Chinese who look intelligently on the processes manifested in Chinese life today. Can these perplexed questioners receive guidance and hope from the Christian messengers? Is it possible to assure the Chinese that the teachings of Jesus, if understood and accepted, will make it possible for them to receive the good of Western gifts and maintain safely their own humanism? Can we prove that Christ's gospel will come to them as "fulfilment" of all the best in their own traditional humanism? That the good news of a loving Father and of the human household of brotherly men will mean only reenforcement of all the old values and creative inspiration toward a revitalized humanism through intimate fellowship with divine Love? Can we give evidence that the Christian spirit, if it is truly applied to modern life, does bring personal and social salvation, not only from drudgery, but from a narrow view of life as well?

4. *Christian Efforts toward Economic and Social Adjustment*

Such questions as these present in an acute form China's challenge to Christianity. At first Christian leaders could not give any but a general answer to the questions raised. Missions and churches had given little heed to the slow but irresistible oncoming of industrialism. As Tyler Dennett says, "There was little until

recently in the missionary enterprise designed specifically to prepare Chinese to discriminate and control their industrial development with a view to humanitarian considerations." But the response of the Chinese churches to the challenge, while feeble and disorganized at first, has become during very recent years one of its chief interests and means of expression. Several centuries of bitter experience with industrial expansion in the West had taught some of the churches the supreme importance of bringing every possible humanitarian influence in the church to bear on conditions of labor as early as possible in the economic development of any people. In the West the churches had failed to anticipate the inhumanities of industrialism and had faltered in leadership at the social crisis. Should not Christians from the West living in China do something to warn the Chinese of the insidious and unhuman effects of the economic devices which are being copied from the West? Could not a Christian effort offset the worst evils of that other great Western influence, Industrialism?

To Christian women must be given the credit for the first definite and organized steps to meet the new danger. In the autumn of 1919 the Social Service section of the Federation of the Women's Boards of Foreign Missions sent an industrial specialist to Japan and China to investigate labor conditions. At a conference of women, Chinese and foreign, held in Shanghai,[1] a Commission on Social Service recommended the immediate appoint-

[1] January, 1920.

ment by the combined missions and churches in China of a National Social Service Committee on which two women specialists were to serve, one on child labor and one on women in industry. This was the first organized attempt of an interdenominational group to bring the Chinese churches face to face with a situation which promised to become more alarming each year. What matter if the recommendation of these women never was put into effect? A clear note of warning and of duty had been sounded. Before very long the men would be sure to fall in line. Then an industrial system based on Christian love and justice would become the common ideal of all. China has always had its trained workers in medicine, education, and evangelism. More recently it has had its specialists in agriculture. Soon it was to have specialists in social service and industrial welfare.

As recently as 1920 the Chinese Church was still ill prepared in personnel and organization to meet the tremendous challenge which daily became more insistent. For several years before the Women's Conference the National Young Men's Christian Association maintained an industrial department. Social and industrial welfare work of various kinds was going on in the larger industrial cities such as Shanghai, Hankow, and Wuchang. The sociology departments of such colleges as Shanghai College and Yenching University were promoting social service activities in industrial communities and maintaining settlements patterned after those in America. But with one exception local industrial secretaries did not

exist. In 1921 the Young Women's Christian Association secured Miss Agatha Harrison, head of the department for the training of welfare workers in the London School of Economics, as its national industrial secretary. Associated with Miss Harrison was Miss Zung Wei Tsung. From now on both Y.M.C.A. and Y.W.C.A. boasted of industrial departments. Rather than begin a program of recreational and other activities among employed women, the Y.W.C.A. elected to "begin at once to make a direct and accurate study of industrial conditions in typical centers, to equip itself with the knowledge which will enable it to serve both employers and employees in the most constructive ways, and to help create the public opinion that must precede legislation both within and without church constituencies."

Then came 1922, with two gatherings of epoch-making significance: the conference of the World's Student Christian Federation which met in Peking in April, and the National Christian Conference held in Shanghai in May. At the Peking conference, attended by students from thirty-seven nations and including six hundred delegates from the schools and colleges of China, the relation of Christianity to social and industrial problems came up for daily discussion. The significance of these discussions held at Peking—and in student groups all over China before and after the Peking Conference—cannot be overestimated when one contemplates how many of China's future factory owners may have taken active part in them.

Consider the creed of these Christian and non-Chris-

tian students: "The construction of our ideal society is based on the spirit and teaching of Jesus Christ. Therefore, we believe in the absolute sacred value of the individual, in love as the basis of human fellowship, and in mutual service as the means of human progress."

In accordance with the above three principles these students proposed among others that "cooperation should be the principle of all economic development, that economic efficiency should seek the good of society and not the selfish interests of individuals, and that neither private nor group ownership of capital is absolute, but that all possessions are a trust from the community."

In accordance with these principles it was agreed "that there should be the largest measure of industrial self-government with real freedom for the worker, that the community should be responsible for the regulation of conditions of labor, especially in the case of women and children, and in dangerous trades." The wide publicity given to these conclusions of the Peking conference increased the interest of Chinese in industrial questions and opened still further the door of opportunity for the Church.

The National Christian Conference held a month later and attended by over a thousand Christian Chinese and foreign missionaries from every province of China gave the second great impetus "to the Church to face her responsibility for the welfare of great hordes of men, women, and children now so swiftly being drawn into the new factory life of China." More than a year was

spent in gathering information for a carefully prepared report on the "Relation of the Church to China's Social and Industrial Problems." Through corresponding members scattered all over China this material was collected under three classifications: Agriculture, Handicraft, and Modern Industry. So significant and timely a report quickly assumed the form of a challenge. Here was a matter on which the united Church of China should and could speak—a definite task in which all could unite at once. To fail now in answering so obvious a challenge was to forego the opportunity of a decade, to be unpatriotic—and un-Christian. The following words tell the answer:

"Believing that the Church cannot but accept this challenge, your committee offers the following recommendations: (1) That the Church hasten to equip itself with all possible knowledge on the development of modern industry in China and on the experience of the West upon which we should draw for meeting the situation here. (2) That the Church, recognizing the need for a labor standard for China, endorse the setting, as a goal, of the standard adopted at the First International Conference of the League of Nations dealing with hours of work, unemployment, employment of women before and after childbirth, night work for women and children, safeguarding the health of workers, and child labor. (3) That in view of the difficulty of immediate application of the League of Nations standard to the industrial situation in China the following standard be adopted and promoted by the Church for application now: (a) No

employment of children under twelve years of age. (b) One day's rest in seven. (c) The safeguarding of the health of workers; e.g., limitation of working hours, improvement of sanitary conditions, and installation of safety devices."

The threefold labor standard embedded in the above recommendations was passed by the 1,189 delegates with but one dissenting vote. It was further unanimously recommended that the newly organized National Christian Council give these standards the widest publicity.

Following the National Christian Conference, industrial conditions became one of the chief interests of the Chinese Church. A national industrial commission was appointed. Groups of missionaries in a number of the larger cities met to consider ways and means of bringing Christ's teachings and the threefold standards of the Church to bear on industrial relationships. Native church leaders in their attempt to humanize industry voted to apply the threefold standard to church and mission contracts. Synods, conferences, and individual churches, reviewing the actions at the National Christian Conference, expressed hearty accord. At last the united Church of China was out on a magnificent social crusade. Students in mission schools volunteered their services as teachers in night schools which the Church was urged to start for poor children of the community. Young men gave themselves with enthusiasm to educational campaigns for the illiterate or social service for the poor.

In Chefoo less than eight months after the National

Christian Conference forty-two Christian managers and employees met together in an earnest attempt to discover how they might put into effect these three resolutions on employment of children, one day's rest in seven, and the safeguarding of the health of workers. The presiding officer, himself a factory manager, urged the necessity of Christian employers giving non-Christian industrial leaders an example of Christian love. The manager of the Chefoo Hair-net Factory was the chief speaker. He challenged his fellows to become pioneers in bringing in a more righteous industrial order. Lest the uninformed might accuse him of being more ready to speak than to act, he referred to a recent decision of the Hair-net Manufacturers' Association to give Sunday free with full pay to eighteen thousand workers. The local churches were urged to push forward their industrial programs and told how powerful the preaching of the gospel in terms like these can really be.

Dr. Sherwood Eddy's visit to China, with his strong emphasis on the social implications of the gospel, added to the interest of the Church in social evangelism. At a two-day conference of those interested in social problems called by the National Christian Council in Shanghai, Dr. Eddy submitted the following questions for discussion: (1) How may we organize leaders of the Church in China and help them function? (2) How can we effectively coordinate the socially-minded groups in China, keeping each in touch with other local situations? Do we need in China a bureau of industrial research, or how can we get effective information pooled? (4) Do we need

an annual conference on social work? (5) How can we relate our movement to non-Christian groups of socially minded people? The report of the Resolutions Committee of this Conference is a significant document.[1]

Summarizing the activities within the Church at the present hour one is fairly amazed at the momentum of the movement. Letters offering help from national headquarters have been sent to all cities where industrial committees are known to be at work. Study group material is being prepared. An advisory group is being formed to give assistance on the difficult matter of Chinese phraseology for industrial terms. Schemes are being discussed for the training of leaders. Cooperation with medical groups is being sought with reference to industrial hygiene. At the express invitation of the National Christian Council, Dame Adelaide Anderson, who has been an inspector of factories in England since 1894, is spending the winter and spring of 1924 visiting various industrial centers in China. She will take counsel with Christian leaders and others upon the most pressing needs of the situation. The Commission on Church and Industry hopes to arrange for a series of special conferences on this topic to be held in different parts of China, leading up to a national convention on lines similar to those being followed by the Conference on Politics, Economics, and Citizenship in England and the Conference on the Christian Way of Life in America. These preliminary meetings are designed in the hope that they may focus

[1] See Appendix.

attention and develop the thinking of Chinese to the point at which the Christian conscience in China can become articulate in regard to these grave issues. Part of a report from one such gathering follows:

"A group of Nanking Christians, Chinese and foreigners, interested in the relation of the Church to industrial and economic conditions in China, met in two sessions of an informal conference last month. The thinking of the conference revolved around three questions: (1) What is the relation of the local church to this problem? (2) What are local industrial conditions? (3) What form of organization is needed to promote this work? While considerable social activity on the part of the Church was reported, no concerted action with regard to industrial conditions has as yet been started.

"Local industries were divided into three groups: (1) old style; (2) semi-modern, or those having rudiments of cooperation and an increase in the use of modern tools; and (3) the modern, or those industries characterized by cooperative control and the use of power machinery. It was evident that the local problem is almost entirely concerned with Chinese. It was pointed out that there is a group of young Chinese interested in these problems who might be won to the Church if the Church had an aggressive program along these lines. The opinion was expressed that the study of particular industries might well be put into school curricula. The need of a 'Guide' for such student study was also indicated. It was suggested that an effective way to promote interest is to have a sermon on this subject and then

follow that with a distribution of suitable literature."

Very recently as a result of a conference in Peking on mission industrial work, the National Christian Industries Association was organized with the purpose of relating mission industries more closely to the solution of industrial problems in China. Mission industries have hitherto been quite independent of each other. Frequently the person in charge has been without any special training in social economics or business, and therefore has been unprepared for the responsibilities to workers which naturally arose out of such enterprises. In other parts of the country representatives of mission industries and mission industrial schools have come together with a like purpose.

It is too early to appraise the full significance of the present interest in industrial conditions. That we are witnessing an event in the history of young Christian churches which, let it be said to our shame, has no parallel in the history of our Western Church is well beyond dispute. The Christian forces are in the forefront of the forces attacking the evils of the factory system and of the exploitation of the laborer. The Church is actually fighting the battle of the working classes. None can prophesy just where the present movement will lead the Church. None can anticipate what changes in its messages and influence will result. But all can rejoice that the Christian forces have taken up the challenge.

Thronging questions come to mind. Can Christians maintain such effective effort as to be worthy of the

leadership in social relief and social reconstruction for a long period? Will it be possible for Christian leaders to cooperate with all the forces at work against the common enemy instead of alienating valuable allies? Will it be possible to stimulate into fresh vitality the traditional humanism of the Chinese race and bring in native reenforcements against what are now such overwhelming odds? Might we not even hope for some solution in China of industrial problems that could be applied in the West as well?

In the Chinese we see a practical minded people, a people who have made successful use of humanized social habits for the ordering of their life, a people of amazing common sense, and one whose ideal is the "Way of the Mean," or golden mean, between extremes. Is there not a chance that this gifted people if it wins for itself the vision of Christ may rescue Christianity from the divisive and fine-spun theologies with which the Greeks and Europeans encrusted the teaching of Jesus, and recover the practical Way of life that He *lived,* the way of loving, devoted service to men based on complete trust in the love of God?

The future cannot be foretold. But in the present, Christians everywhere can support the Chinese Church in its struggle with industrialism by maintaining their own efforts against the same enemy at home. China's problems would be more easily solved if she had to meet only her own Chinese factory owners and managers, and to convert them alone to humane and kindly ways. The Western industrialist complicates the situation. He is

not always unsocial. But he is less amenable to Chinese pressure. His nationality complicates the situation. His person and his property have the potentialities of becoming international complications. He ought to be an example in the righteousness of business. There is a real challenge to Western Christianity to bring influence to bear upon Western industry in China that will make easier the task of the young Church of China in following its program for social service. Those efforts will be far more effective when reenforced by the example of a greater Christianizing and humanizing of industry in the West. The world must be saved as a whole, not by nations or hemispheres.

If Christianity in the West has not been adequate to save Western life from the worst evils of the new economic order, what message can it offer to China? Is not the situation in China and the need there a fresh challenge to Christianity the world over?

III

The Rural Majority

"China is dominantly, overwhelmingly rural. Out of a population estimated at four hundred millions not over twelve per cent live in communities having a population of ten thousand or more. It is probably conservative to state that three fourths of the population are farmers. While the United States has thirty million farmers—men, women, and children—China has ten times as many. This stupendous fact of itself challenges the Christian Church. If there is to be a Christian occupation in China, it cannot be confined to Peking and Shanghai and Canton, nor even to the smaller walled cities. It must reach, at least measurably, these great rural hosts." [1]

This is the statement of an American expert in agricultural matters, President Kenyon L. Butterfield of the Massachusetts College of Agriculture. We need such a statement to remind ourselves that however impressive the changes to be noted in the coast area resulting from contact with the West and the introduction of Western goods and methods, and however thorough-going the intellectual changes to be found among the intelligentsia of the nation, no sketch of modern China is true to the life that does not picture the central importance of the agricultural hosts of the nation. They form today, as they have formed through the centuries, not only the overwhelming majority of the Chinese people, but the

[1] *International Review of Missions*, April, 1923.

social group that is of fundamental importance in the culture and life of the nation.

And on what foundations have the culture and life of the nation been built? The products of the farms of China feed the nation. The moral ideas of the rural majority have been a bulwark for righteousness through centuries, a bulwark not even yet completely broken down by either inner decay or attack from without. The spirit of courtesy and good manners learned long ago from Confucius, who discovered for his people the fundamental value of social habits by which all the people could be supplied with rules for conduct in every relationship their life presented, still marks the speech and actions of the simplest peasant and most unskilled laborer as well as the scholar and gentleman. The social solidarity produced by these same Confucian "social habits" based on the "family system" as the unit of human organization still persists, and the strength of its bonds has enabled the Chinese people to "carry on" through the periods of political anarchy and chaos that have marked the twenty-four transitions from one dynasty to another. It is this element of strength that has made it possible for their daily life to go on through the latest transition from monarchy to nominal republicanism with comparative indifference to the rivalries of partisan *tuchuns* and their warfare. The fundamental democracy of the village communities and the associations in which it is expressed are not only vigorous for the control of local affairs, but furnish an experience as well as a vitality that give promise in these days when improving communications

give wider scope to the neighborhood spirit in provincial and even national groups. Village life in China is the typical Chinese life. For good as well as for evil this village life is fundamental. Let us turn from the beaten paths of sightseeing, commerce, and diplomacy to follow country roads beside the farms and into the hamlets and homes of the fine country folk of China.

1. *"Farmers of Forty Centuries"*

Nowhere in the world is it easier than in China to turn back the pages of history and plunge from the steam-driven, electrically controlled, international life of our twentieth century into the quiet rusticity of two thousand years ago.

Come with me into the courtyard of an inland Chinese farm home. The adobe brick of the buildings is tamped into molds similar to those pictured on the walls of Egyptian tombs in the days of Tut-ankh-amen. The main building faces the south and is usually flanked by side buildings which, with the wall surrounding the court, make a good windbreak against storms of rain and dust, and form a veritable trap in which to hold the winter sunshine. With a matting awning or covered with a green roof of gourd leaves, this same court in summer affords unusual coolness. Under the narrow eaves will be found corn and grain hung for drying; on some of the roofs, which have but little pitch, may be seen the bright colors of yellow maize or dark red dates or brown nuts, and perhaps rose leaves to be "sun-kissed" and dried.

Simple courtyards such as these were invented when men first began to turn from hunting and herding with flocks to settled agricultural life.

Within the home is the *kuo,* a shallow fire-pot on which practically all the family cooking is done. The *kuo* itself is made of iron in a simple fashion that persists from the time of its invention, unknown centuries ago. Set about on this kitchen range are pots made of the same material, many of them in the same form as those recently discovered in a "kitchen midden" at Yang-shao in Honan, which dates from Neolithic times. Then, as now, all cooking utensils were made very thin in order to make every possible economy of fuel, and often they were constructed so as to bring the fluids they contained as close as possible to the fire for quick and economical heating. Around the room hang dippers and food containers made of gourds that might have grown on Jonah's vine.

A further saving of fuel and of heat is found in the construction of the flues which run from the kitchen fire into the next room and under the *kang,* or brick dais, on which the family finds a warm bed for sleeping. Here, too, the women of the household sit and do the family sewing during the cold days of winter. Even though eventually the flues end in a chimney, it is evident that such flues cannot give a very vigorous draft. Not all the smoke warms the *kang* or escapes through the chimney; a good deal of it fills the house, warming the air, to be sure, but smarting the eyes as well. The outer walls of the buildings are practically windowless, in order to

give protection—at least in North China—against the prevailing northwest winds that rush down over the plains from the cold Mongolian and Tibetan highland plateaus. But on the court side of the rooms there is only a half-wall, above which are placed the paper-covered lattices of wood through which the rooms are lighted, for paper is not only far less expensive than glass, but it protects better against radiation. At a few places tiny panes of glass replace the paper in order to give outlooks into the court, and curious "wind-ears" of paper, placed on the outside just under the eaves, give some ventilation which is supplemented by a neat contrivance of extreme simplicity by which at certain points the paper can be rolled up on warm days. Of course, in the summer the paper of the lattices can be removed, and the family gets all the advantages of our modern sleeping-porch.

For the most part the family will eat the products of its own land. In one of the side houses flanking the main court will be found the stores of grain—wheat, Indian corn, and various kinds of millet in Northern China, and rice for the most part in Southern China; while in the "root-house," which will be found in the court of every well-conducted household, are kept supplies of vegetables. There will be carrots, turnips, and sweet potatoes, and great quantities of delicious *pai tsai* or cabbage—this latter a regular part of the dietary of all Northern Chinese peasants and already known to many Americans by its Anglicized name, or as Chinese lettuce-cabbage.

In addition to these home products the family will purchase on the village "market days," which come at regular intervals of from five to two days according to the size of the hamlet, the turnips pickled in salt, vinegar, various sauces, and other "store goods," which are used to make the savory soupy dish eaten with bread-cakes and rice, or cereal porridge. On special festival days Father will bring home a pound or two of pork or mutton to give the family a feast. Now and then he prepares for guests a chicken from the little flock that wanders about the courtyard. These fowls are not the barnyard aristocrats of America, fed on specially prepared food, but they must make their own living from the "crumbs" that fall from the householder's table and from the grain spilled in the barnyard where the family ox and ass are kept. A few ducks may also help the chickens, taking particular advantage of what is to be found in farmyard puddles or the village pond. A well-to-do farmer will have in one corner of his barnyard a pigsty, and he will fatten his own pork on the refuse from the family table.

Only in recent years has Western science demonstrated by elaborate experiments the actual amount of saving that lies back of this ancient system of economy in food values practised by Chinese farmers. It is now known that the prevailing vegetable diet of the Chinese is a saving, because direct consumption of grain and vegetables by human beings gives greater food values at less cost than is obtained by turning the vegetables into meat

through feeding them to animals. The saving secured in the eating of meat by using pork and mutton in place of beef has been also demonstrated; this saving receives additional value because the pig is a scavenger and will eat what oxen and sheep refuse. Chickens also are scavengers, eating what oxen and sheep reject, while they can add to their menu tidbits like insects and worms. By breeding ducks wherever water abounds, the Chinese make use of the vegetable growth in the bottoms of shallow ponds which escape the attention of chickens. The cycle of economies is fully completed by breeding fish wherever watercourses and ponds are found. In some regions this is done with as much care as that which is taken in the breeding of chickens and ducks. Sometimes an extra crop is secured by flooding the land while it is at rest during the autumn and winter and breeding fish in the waters thereof. Surely the Chinese farmer profits by his experience of forty centuries.[1]

By means of fertilization, irrigation, and a system of crop rotation that is now known to be scientifically sound, the cultivated land in China is able to produce between two and three crops in each year. For example, winter wheat, which is seeded in rows that show a beautiful green at the first promise of spring and yield a harvest

[1] The above paragraph is a condensation of the paragraph on "Relative Cost and Value of Animal Foods," in Chapter I, *China, an Interpretation*, by Bishop Bashford. The evidence on which Bishop Bashford based his statement is taken from C. G. Hopkins (*Soil Fertility and Permanent Agriculture*), who gives the result of experiments carried on by Cambridge University at Rothamsted, England. The results of these experiments support the claims made in Professor F. H. King's *Farmers of Forty Centuries*.

early in June, may be followed by a crop of millet which ripens before the hot season is entirely passed, and this may be replaced by cabbages or other garden vegetables where irrigation can be arranged for. The value of crops of beans or clover for maintaining the enduring fertility of the soil has been known for centuries to Far Eastern farmers, although it is only recently that Western science has shown that the value consists in the maintenance of soil nitrogen through the process of transformation carried on by lower organisms living on the roots of these leguminous plants. Not only are the legumes grown in rotation with other crops for the express purpose of fertilizing the soil, but in many cases these crops are planted in rows between the corn or millet and the two grow together, the latter ripening first, leaving all the soil and all the sunshine to the former for the remainder of the season. In addition to the value as a maintainer of fertility the leguminous plants frequently yield a crop that ripens after the corn crop has been harvested. By sowing seed in drills or hills the Chinese farmers have economized fertilizer by applying it directly to the soil in which the seeds are sown, at the same time making possible a saving in the labor of cultivation. The Chinese long ago developed excellent systems of irrigation, having discovered the supreme importance of water in crop production. One has only to see the extraordinary terraces along the hill slopes of Southern China and in many places in the North to realize how provision is made to use to the very limit every available bit of water-supply.

An instance of the superiority of the methods worked

out by the Chinese, in centuries of experience in agriculture and animal husbandry, over the best equipment and methods Western science can devise is to be found in the incubation of hens' eggs. The simple Chinese method consists of little more apparatus than the family *kang,* or warm sleeping platform. For wholesale use special buildings are equipped for the purpose, and thousands of eggs incubated at the same time. Expert Western investigators state that the percentage of success which the average Chinese incubators secure surpasses by several points the best results that have been gained by the use of elaborate Western equipment. I can give personal testimony, for on one occasion I happened upon a great incubating establishment on the very day and moment when twelve thousand chicks were appearing. Pedlers with baskets were waiting to carry off the chicks as soon as they were dried off and steady on their pins to peddle them through the countryside.

To these discoveries through long experience there must be added as a favorable factor in Chinese agriculture the extraordinary patience and industry of the people. And it is significant to note that with all their industry they maintain a cheerfulness that has been remarked by every traveler as well as by those who live among them.

Professor F. H. King, of the University of Wisconsin, in whose book, *Farmers of Forty Centuries,* the whole fascinating story of Far Eastern agriculture is to be studied, gives these figures to indicate the results which

the Chinese secure from the land they till in comparison with the results that are normal in American agriculture:

"In Shantung Province we talked with a farmer having twelve in his family and who kept one donkey, one cow, both exclusively laboring animals, and two pigs on two and a half acres of cultivated land, where he grew wheat, millet, sweet potatoes, and beans. Here is a density of population equal to 3,072 people, 256 donkeys, 256 cattle, and 512 swine per square mile. In another instance where the holding was one and two thirds acres, the farmer had ten in his family and was maintaining one donkey and one pig, giving to this farm land a maintenance capacity of 3,840 people, 384 donkeys, and 384 pigs to the square mile, or 240 people, 24 donkeys, and 24 pigs to one of our forty-acre farms which our farmers regard as too small for a single family. The average of seven Chinese holdings which we visited and where we obtained similar data indicates a maintenance capacity for those lands of 1,783 people, 212 cattle or donkeys, and 399 swine—1,995 consumers and 399 rough food transformers per square mile of farm land. These statements for China represent strictly rural populations. The rural population of the United States in 1900 was placed at the rate of sixty-one per square mile of improved farm land and there were thirty horses and mules."

May not consideration of these matters lead some Westerners to realize that in the matter of agriculture China may have some points of information that are of value? Should we not admit that the highly developed farming communities of China are carrying on a tradi-

tion that represents successful methods selected out of a long experience of experiments by "trial and error," and that when this tradition is better understood and more carefully analyzed, it may be discovered that there is much of value which it may contribute for the help of brother farmers in other parts of the world? As proof that this possibility is being already realized, attention may be drawn to the interesting work done by the Bureau of Plants of the United States Department of Agriculture which has found much of value in the material on Chinese farming and the botany of China stored in the great imperial encyclopedias.

In the matter of agriculture, as in other vital human interests, there should be anticipated a helpful exchange between East and West of those things in which each is respectively superior. The West needs to realize that the simple Chinese peasant, whom it has tended to look down upon if not to despise, has qualities and a practical science that may in many points yet teach the West.

2. *Village Life*

A few concrete pictures of community life may make it possible to see more clearly the central place which rural life has in Chinese experience and to appreciate the problems of rural life in relation to which the Christian enterprise must be conducted. It must be understood that conditions vary in different parts of China. In many regions, the rural population lives in villages from which they go to their near-by fields for work. Some-

times one finds, as President Butterfield noted, larger central villages with a number of satellite hamlets "which form essentially social units, true local communities." Conditions of climate and topography create other variations. The variety of organization that is to be found is well presented in a brief paragraph by the Reverend Albert Lutley, Superintendent of the China Inland Mission in Shansi:

"In many parts of Szechwan, as well as some other provinces, the farmers do not live together in villages but have their homesteads scattered all over the countryside, built on their own bit of land. In the provinces of Chihli, Shansi, Shensi, and Kansu, the people, on the contrary, congregate for mutual protection into villages, many of which have high walls and gates. In the province of Shansi, each of these villages forms a social, religious, and governmental unit, electing its own elders and educational committee, appointing its own public servants, and levying local taxes for religious and social purposes. In this province the individual village is the unit, not the group. Conditions, however, vary in every province and are seldom uniform throughout the province."

The great "clan families" found in some parts of Southern China, where scores of members of one clan are housed together in a single group of courts or clan center and often under the control of a single patriarch, are a unique form of organization that should be noted also.

Many of the differences in rural organization and in the character of the crops are easily noted by the traveler who passes through China by rail or by river. Fields

of millet, which fill the fields of the Yellow River plain, give place to occasional rice paddies as one crosses the low divide into the Yangtze River valley. These increase as one goes south, and soon the region is reached in which rice is altogether prevalent. The ox and ass, which are the work animals of the North, are replaced by the picturesque water-buffalo, whose almost amphibious habits make him the proper "horse-power" for burden bearing and for cultivation in regions where fields are inundated part of every season. The type of dwelling changes also; adobe houses and flat, mud-plastered roofs of kaoliang stalks give place to peaked roofs of thatch. There are corresponding changes in the tools used.

But for all the differences, I believe it is still true that the general temper or spirit of Chinese rural life is the same north or south, east or west. Seasonal festivals and ceremonies certainly have general similarity, and, notwithstanding the variations in organization, the "family system" and the Confucian social habits based on it prevail everywhere. The cultural heritage on which rural life is based is the same for all China. The country folk form a united homogeneous whole. But the descriptions here given are limited to the village life of North China, in the midst of which I was brought up. It would be a pleasant task to give a complete and detailed picture of the simple, contented, cheerful, wholesome village life, but I can touch only a few of the "high" days.

In all except tiny hamlets that consist of only two or three families there is a "Market Day," the frequency of

which varies directly with the importance of the village. It is held every other day in the larger villages—either on the odd or even numbers; for the days are counted, not by weeks, but by number—one to twenty-nine, or thirty for each moon. In smaller places it may be held on each "seven,"—seven, seventeen, twenty-seven,—or, more commonly, each "five"—multiples of five. In some of the larger county seats there will be a fair every day, brought about by a combination of the odd and even series. But whenever it comes and whether it be more or less frequent, Market Day, with its excited *je-nao* —literally, "heated confusion," or "hot time"—is the great day in the village life.

The main street of the hamlet is crowded with the lay-out of every genus of pedler, and with country folk who have brought all sorts of things for sale or barter. Here is the cloth man with his bits of bright-colored, foreign fabric, his glass beads for ornament, his gay threads for embroidery. Over there the "grain market" forms a section of the midway, with beans,—green and yellow, white and black,—yellow corn, and red *kaoliang*. Brown wheat and yellow millet show clean and hearty in the mouths of sacks that might contain Joseph's cup, for they are similar to those carried on the backs of the asses that bore away from Egypt the grain that saved the lives of Jacob's family.

Yonder is the ironmonger's stall, where home-made nails and tools can be secured—note particularly his farming tools made with real skill and science, particularly the great *ch'u* or hoe-plow, the remarkable man-

power cultivator, a universal tool for the farmers of northern Chinese plains. Beyond him is the "candy-man" with little stands carried on either end of a long pole on his shoulder as he goes from place to place, laden with malt candies made in various forms and colored lozenges and sticks to delight the eye of children —even grown-up children. Who would not speak from experience of the joy of choosing how best to spend one's copper, square-holed cash, using a few for brine-pickled peanuts and the rest for bits of malt-candy balls of wondrous flavor! These latter the expert doctors of the great Rockefeller hospital in Peking now tell us are the perfect candy, so wholesome, if uncontaminated with dust and germs, that no child can eat too much of it.

Of course there is a bargain-counter for the women who come, with their baskets, from neighboring villages, to select the sauces, flavors, and tidbits for that part of the family menu that cannot be home grown. They must also take advantage of Fair Day to lay in their stock of cloth and thread for home sewing, bright-colored hair strings for the braids of their daughters, and the charming gay little hair ornaments with which the women of the household are all adorned on festival days, particularly at New Year's time when the whole family goes calling.

Of course there are queer odors as well as interesting sights. By no means are all of these distasteful to the Western olfactories. The itinerant pharmacist has all sorts of sweet-smelling herbs and concoctions as well as dangerous-looking compounds and unguents.

There are traveling food shops where the hungry crowd may stop for a quick lunch of hot soup or nice little meat dumplings, or sesame-covered unleavened cakes, with the all-pervading tea. Note that tea; it is always drunk hot, and undoubtedly the habit of drinking it so has guarded the Chinese through the centuries from many pernicious germs.

Not all the excitement of market day is concerned with shopping. Amusements are also in order. In the open space before the village temple there is sure to be set up a traveling Punch-and-Judy show. The children watch the process of setting up the little stage just as eagerly as American boys and girls turn out to watch the circus tent being set up. Students of history will recognize how far back up the stream of Western culture we must go to find just the same sort of show; the traveling showman working the strings behind the blue curtains underneath the cunning little stage where his figures present the thrilling stories of "Chu-ke" and "Tsao Tsao," the hero and villain of the "Three Kingdoms," the most romantic period of Chinese history, which has furnished material for much of Chinese drama. The simplicity of the apparatus and the marvelously lifelike movements of the figures astonish the Western observer as much as they delight the native audiences.

Not all the country life is work. Great play days come with some of the festivals. These may be of several sorts. There are the Calendar Holidays, "Breaths of the Year," twenty-four of them, which mark the seasons for the

farmer. Their importance as dates for the farmer can be seen when one remembers that the traditional calendar in China was the lunar, which has such variations that every few years a thirteenth moon is added to maintain a correct relationship with the solar dates—equinox and solstice. These twenty-four "breaths of the year" or solar periods are indicated for the farmer on the printed Lunar Calendar which everybody secures at the beginning of the new year in order to know how to manage the work in the fields. It gives a time-table for the farm work as well as for all other business and play of life. The series starts with *Li chun,* the "establishment of spring," on or about February 5, and goes on through "the rains," "arouse from hibernation," "vernal equinox," "clear and bright," "beginning of summer," "grain in the ear," "slight heat," "great heat," "beginning of autumn," and so on until "hoar frost falls" and "early snow arrives" just before the "winter solstice" and "slight cold" and "great cold" end the year. Foreign observers often speak with astonishment of the regularity with which the Chinese weather man brings rain or snow, heat or cold, according to the standard calendar date.

While all of these dates are significant for the farmer's life and work, not all of them can be counted as rural holidays. "Clear and bright" (first week in April) is a great festival, when throughout China each family ceases regular work to put in order the private cemetery, to present offerings to the dead, and to have a family party. In a very happy way the family on earth reminds itself of those who have passed on, and feels a closer

connection with them through the solemn offering of food.

The first and fifteenth of each moon receive special attention in almost every family, if not every month, at least with a fair degree of frequency, for these are dates on which special offerings may be made to the tablets of the departed in the home or the temples visited. All over China the greatest holidays of the year are three: the time of the Lunar New Year at the end of January; the Dragon Boat Festival early in June; and the Feast of Lanterns or "harvest moon" in August or September. In addition to special feasting and leisure, these times have a pleasant or unpleasant financial significance, as one is paid or pays his debts, for these are the dates for official closing of accounts. The New Year is the most important of all, and the holiday fortnight which the nation takes at that time seems to make up in part for the lack of regular rest-days throughout the year.

One other type of holiday which is of social and financial importance in the rural life is found in the great Temple Fairs. Confucian temples are found in the "county towns." Services in these come regularly and are a part of official life. But throughout the countryside, sometimes near the larger towns, sometimes in buildings quite independent of any other group, are found the Buddhist or Taoist temples. Each temple has its own special holiday at some time during each year, for which two to five days are set apart. The temple courts and buildings are cleaned and furnished for the occasion in

special fashion, and the authorities prepare piles of fresh incense to be sold to worshipers. The close connection of the drama with religion is seen in the fact that a theater platform in most cases stands opposite the main entrance of the temple. Outside the temple on the days of festivity the crowd would remind you of the market-day crowds. Much of barter and business is carried on, but there is a feature of gayety that distinguishes the Temple Fair, and many of the pedlers offer toys and trinkets instead of useful wares.

These are the days when the women and girls of the entire neighborhood come out of the seclusion of the home courtyard and are loaded into the big farm cart, which has been especially cleaned for the occasion and padded with a quilt or two, and are driven by father and the boys to see and share in the excitement of the throng of thousands that so enjoy seeing and being seen. They gather for these occasions to burn incense, attend the theater, see the sights,—which include in these modern days a makeshift portable moving picture apparatus, lithographs showing the world's great rulers and scenes from Western life,—to mingle with the crowd, and to purchase the trinkets which every holiday crowd the world over insists on having to take home as souvenirs.

One would like to know what these women and children think and say as they look out on a world so much larger than the home courtyard, and as they exchange with relatives and friends from distant villages news and gossip.

On one of these days you can see the whole com-

munity and note the variety of its life. The abbot of the monastery that furnishes the occasion for the Fair may be giving a dinner to the literati of the neighborhood. Among his guests there may be the gentleman whose ancestral estates are in a near-by village, and whose family resides there while he himself may be off in government service as a high official in some distant province. Very often one finds the homes of distinguished scholars near or in the simplest sort of rural village. In addition to the scholars of the neighborhood, the abbot's party will include the chief business men of "Main Street," members of the Chamber of Commerce of the county seat, and officers of the "association" which guards and controls so much of the village and small-town life. In these modern times the local police officer, appointed by the provincial governor, may also be present. It is very difficult to unravel the relationships between the local officials so as to determine the exact boundaries between village and county, province and national authority. For the most part the various officials do not conflict seriously with each other. Certainly one gets the impression as one meets these men, as I have done on occasion when a friendly abbot included me in his invitation list, that democracy very largely prevails, a simple modification of the system of control by the "elders" of the hamlet, village, or neighborhood, which may be called the unit of Chinese political life. In not a few communities the Christian preacher might often be included in the group of "substantial" men of the region. Certainly in his outlook on national and world affairs and his

general information he surpasses most of his neighbors. The dignitaries who pass through the crowd into the temple courts for their meal rub shoulders with "all sorts and conditions of men" who make up the throng. There is a fine democracy about these crowds; no sycophancy is to be seen in their attitude toward those who are wealthier or better educated. Good, upstanding folk, self-respecting, self-reliant. In the theater there may be a few boxes for special guests, but most of the crowd simply takes standing room, because seats are never provided, and the beggar may be next to the merchant or scholar.

The great throngs are always eager to listen to almost any sort of speaker. Since the establishment of the Chinese Republic, organized bands of student lecturers have made use of these ready-made audiences for presenting lectures on almost every phase of China's modern life. Some of the topics discussed on such occasions have been: What democracy means; The duties of a citizen in a republic; The need for popular education; The liberation of women; China's economic need; Public morals; Sanitation; China's foreign problems. The devotion and energy of the young, social, patriotic preachers has been admirable, many of them denying themselves the leisure of vacation days in order to do this service to their people and their country. The students won support for their anti-Japanese boycott in 1919 by appealing to the country folk, as well as by their street lecturing in towns.

You will often find among the shows on "Midway" at a temple fair a large tent in which Christian preachers present their message. Generally it will be crowded with

an all-day audience where a band of invited speakers from a distance will assist the local pastor and his staff in giving the message to all who come. Generally there will be a separate tent or a special courtyard set aside for preaching to women. In the missionary experience of China there is repeated evidence of the rich fruitage that has come from the sowing carried on by preaching and conversation at these Temple Fairs.

Well! what do you think of the country folk of China? You are told, and rightly, that most of them cannot read and write. But as you look into the faces of the great crowds on Market Day or at Temple Fairs, you will certainly feel that in spite of their ignorance they are intelligent and have sound common sense. The cheerfulness of the crowd will impress you too, and its reasonableness, for it practically manages itself without any great amount of police supervision. There is no serious jostling or crowding, and good nature characterizes all of its moods.

The fair breaks up and the people stream home, some of them, to be sure, on donkeys or in carts, but the great majority on foot, walking miles along the narrow paths beside the rutted roads which many passing feet have worn smooth and hard. In friendly fashion these pedestrians chat and visit as they walk. Now and again you will hear snatches of the "opera" which has just been heard at the fair, sung in the characteristic high falsetto, but with real zest and good cheer. Home they go, a folk reasonable in spirit, orderly and law abiding by habit,

cheerful, contented. Back to the fields they go, for months before another holiday will come around, to take up with astonishing industry the enormous toil of tilling with their own labor, and that of a few beasts, small plots of land that yield a bare living to the family. And yet from sunrise, when the men of the household go off to the fields with hoe or beasts and plow and the women turn to home tasks with spinning wheel and needle or at the kitchen range, until the late return of the husbandman as the shadows fall and the evening meal at home, there is a general cheerfulness throughout the working day. Songs and genial cries mark much of the labor. Surely there is in the vast farm population of China a reservoir of sound human energy. An American observer qualified to speak with authority has said of the Chinese that they are a people marked by industry, cheerfulness, reasonableness, and love of peace. He said further, "These are great qualities. The race that has them is a great race. No one need be discouraged about the future of the Chinese people."

In the past the Chinese have drawn steadily from the rural store of human energy for much of their leadership. Just as every American boy may dream of the possibility of becoming president of the United States, so every Chinese lad has dreamed of being gazetted as "Optimus" of the Hanlin group. Whether he come from a home of refinement or culture with a long heritage bequeathed by scholarly ancestors or whether he lives in a humble courtyard with no family history outside the "Annals of the Poor," he could dream

of the possibility of proving his merit in the literary examinations of the civil service system. From a modern point of view there may be much to criticize in this old literary examination system, established in the T'ang Dynasty in 763 A.D.; but it is certain that however defective it was in some respects, it really made literary culture the only passport to officialdom, so that on the whole China was selecting her ablest thinkers to be her rulers. The Chinese boy in his earliest school-days learned story after story of lads from the poorest homes in the most isolated places who made good use of limited opportunities for study, overcoming all sorts of obstacles, proving their brilliant ability by successful examination, and becoming eventually important governors or prime ministers. And it is certain that Chinese culture and statecraft have been enriched through all the generations by the social democracy fostered by the examination system, through which ability could more easily than in most societies find its way to recognition and influence.

Another interesting social device that Chinese genius worked out was one which guarded against tendencies toward class distinctions and aristocracy. The man of distinguished ability who received recognition and honor from the state would usually be given one of five grades of noble rank, his immediate ancestors frequently receiving at the same time posthumous honors. A provision was made, however, by which the son of an ennobled father could inherit only the rank one step below that won by his father's ability, and each succeeding generation would be demoted one stage in rank, so that in

five generations the descendants of a distinguished man would have become commoners again. Of course, any scion of the family, who by his own ability performed unusual service to the state, might be lifted to the original rank or even higher. This provision, coupled with the absence of any recognition of primogeniture, has given to China's society a democratic character that has saved it from the evils of caste and of a hereditary aristocracy. To be sure, the literati—the scholars and thinkers—of China have constituted an aristocracy of intellect, but theirs has never been an exclusive group. Their membership has always been recruited from every class in society, wherever and whenever ability was revealed.

Westerners make much of the high percentage of illiteracy in China, but it is well to remember that even in the most ignorant homes there is appreciation of intellectual ability and a perennial hope that some member of the family will show talent and enter upon the pathway to advancement.

It is fair to ask, is this, after all, a true picture of China's country life? Can one disregard the dark shadows? Certainly the shadows are there, dark and dismal shadows. The pathetic poverty of millions of homes, the heavy bondage of crass ignorance, fearsome superstitions, and unreasonable customs. There are the horrible probabilities of flood and famine in countless regions of China. There is the burden of lifeless religious leadership. Individuality cannot be generally encouraged, because it would upset too many of the

conditions which are necessary for the existence of the whole group.

Perhaps the worst condition of all is found in the crowdedness of Chinese life. Overpopulation creates much of the strain of toil and poverty under which the Chinese masses labor. The struggle for mere existence is bitter. In many large areas the increase of the family by one child might mean intolerable poverty and suffering.

No race in history has had such a colossal struggle with Nature as have the Chinese. The dykes of the Zuyder Zee are as nothing compared with the dykes of China for holding back the floods. Even today, in the gorges of the Yangtze the water will rise a vertical height of over a hundred feet in three days.

Farmers are often the victims of grain purchasers to whom they mortgage their future crops. For such loans they may have to pay from forty to fifty per cent. Millions of country children, in spite of thrift and the presence of food on the farm, are undernourished and show a considerable and rapid improvement when brought to mission schools where they are given a simple but adequate diet.

It is true that in spite of considerable practical knowledge of farming and of simple social habits, the Chinese farmer is otherwise densely ignorant. His mental content is practically the same as it was three thousand years ago. Contrast this with the advance in farm life in America made in one generation, and it is easy to see that the American farmer has an outlook upon life incomparably superior to that of the Chinese farmer.

For months after the Republic was set up in China, millions of farmers did not know there was a Republic, and millions of them today could not distinguish between a monarchy and a republic, even in theory. Their contentment is partly based upon the conviction that "thus it has always been and thus it always will be." Remarkably informed as to their local tasks, they are ignorant of county, provincial, and national issues, with the result that their morale is unable to affect the political life of the nation. They are not concerned with what kind of government there is so long as it is just. But when it is unjust, they are unable to perceive the reason or to aid in removing political injustice. Unless goaded to desperation, they do not resist, and it is this larger margin of safety for the grafter that aids corruption in government.

The life of the farmer is also filled with superstitious fears. He retains much of the animism of ancient times. All material objects have within them a presiding spirit. The whole universe has been peopled by spirits and demons, and one must exercise himself to buy charms and prayers that may have the power to offset the dangers that constantly portend.

While theoretically the farmer in China is placed second only to the scholar, in practise the plums of existence belong to the official, the scholar, and to the merchant, the poor farmer getting the tail end of mental and economic existence. There are many large areas where constant thrift and economy will maintain but a meager existence with little or no hope of improvement. There

are also parts of China where, by thrift and economy, the farmer can improve his condition and the condition of his family in a single generation. But without corresponding influences to elevate his lot, a mere improvement of his economic condition does not improve him otherwise, but may even degrade him. I know of one small area not far from Shanghai where the soil is unusually productive. The lot of the farmer here is much easier than that of farmers elsewhere in the province. The result is that in this area there is much more than the usual amount of drinking, gambling, and loose living.

The social condition of the women in rural China demands consideration. They have, as a matter of fact, a higher status than is ordinarily credited to them. When newly wed, the mother-in-law is supreme over the wife and her husband. Often the wife suffers more from the exactions of her mother-in-law than from her husband. A number of medical missionaries in China have testified to the fact that they have been called far more often to administer emetics to young wives who took opium to escape from their mothers-in-law rather than from their husbands. Their lot is definitely fixed for them, they may accept it stoically and even cheerfully, but the experiences of life are hard on them.

But it is possible for the bride to demonstrate her qualities and gradually to show her worth. When this demonstration has been made, she is often accorded recognition. The demonstration is two-fold. There must be faithful and efficient service in the home, and there should also be

motherhood. Chinese literature is full of references to the love and affection of a son for his mother. Sons will wait night and day on a sick and aged mother and reverence and comfort her in her failing years.

There is a widespread belief among Chinese women, for which Taoism is responsible, that if a woman dies in childbirth, the spirits are angry with her and perhaps are punishing her for some former misdeed. Her spirit is then plunged into a dark portion of hell specially reserved for her kind, there to suffer until prayers are said for her release. Her hair is cut off, her shoes are removed and together set up with some paper dummy clothing under a temple bell while the bell is being tolled and incense is burned for her release from the tortures of the lower world.

Of all these things many writers have told you. There *is* a dark side to Chinese country life, but I still believe that my own childhood impressions are true to fact, and that in spite of the shadows, the spirit of China's rural life is comparatively bright, cheerful, and wholesome.

Is this store of human energy being released from the bondage of ignorance and superstition for use in the larger and enriched life that will mean a greater development of all the resources of the Chinese people and the real reenforcement of human values among Westerners and throughout world-life as well? Or are the majority of Chinese to be handed over to newer types of drudgery which in addition to a burden of toil add cares that steal

away the good cheer and outstanding manliness that have stood out successfully against the moral strain and physical weariness of centuries of hard work? China's place in the world life of tomorrow depends on the answer.

This, then, constitutes a great challenge to Christendom. If the economic lot of the farmer and the social condition of women is to be improved, their mental and spiritual horizon must be extended; otherwise, particularly in the case of the farmer, there may result a serious deterioration of the race. How often this has been in evidence in our own country! There are communities and families where we have a larger measure of freedom, better economic conditions, and more license and deterioration of family stock,—all because we have lost the moral and religious convictions that give fiber to the race.

Can Buddhism save the farmers of China when they get more freedom and better economic conditions? It assumes that the ideal life is that of an ascetic, and it discounts normal human relationships. The life of a farmer is that of normal relationships. His kind of life being at a discount, he cannot maintain the highest self-respect and personal development.

The Taoism of today puts him in a world of spirits to be placated, and when he is released from his fear of them, he is likely to lose his self-restraint.

Confucianism is a lofty political and social system which has been successful in guiding the Chinese people through centuries of continuous life. But it has glorified the past and made life too static. It looks upon life as a

great and sacred stream into which we are born. The justification of our existence is determined by the contribution we make to that sacred stream. This conception gives to social and political relationships a sanctity. The individual takes his proper place and as such is subordinated to the larger whole. Confucianism is opposed to our cheap American ideas of individualism. But in China it has hitherto tried to maintain unsullied and unchanged the traditions of the past. It has not looked to a future of expanding ideas.

Where the rural life of China, the men and women at their daily toil, has responded to the story of Jesus of Nazareth and the impact of His personality, a new species is created, more radiant and inspiring than anything seen in the rural products of the past. Christianity may in all due respects conserve the good there is in China's past and on these foundations build up personalities more radiant, intelligent, and creative. This fact is easily evidenced to those who can take the time to travel in the rural districts of China, visiting Christian homes in Christian communities. There one will see individual initiative, happy homes, and happy faces such as are not commonly found elsewhere. Not long ago a high official in Peking, noticing that some of his friends had exceptionally happy homes, decided to study the cause. He was an agnostic. He found that the homes that compelled his admiration were without exception the homes of Christian men and women, and for this reason alone he himself became a Christian.

3. *Agricultural Christianity*

President Butterfield is right when he stresses the stupendous fact that China has three hundred million farmers, and notes the challenge which this fact presents to the Christian Church. Christian forces from the beginning of Roman Catholic missions to the present time have been conscious of this challenge and have endeavored to meet it. It is true that most mission stations and church centers are found in the cities, large or small, but this is because the cities are "usually the most convenient centers from which to work the surrounding country." In the regions which I know personally the majority of the Protestant Christians come from the country. I believe my own observation is typical of most Christian centers in China. Superintendent Lutley of the China Inland Mission of Shansi, writes: "In the province of Shansi, considerably less than one tenth of the church membership is to be found in the cities, and there are at least five places of worship in the towns and villages for every one in a city." Only in recent years has it been possible to develop a real city work in which not only are the buildings located on city streets, but those who come to use the buildings are really city folk.

Chinese Christian workers and Westerners alike are beginning to realize clearly that there can be no chance for Christianity in China unless the gospel is presented so as to win the country folk. The Chinese people generally will not be led into the richer and more abundant

life of discipleship with Jesus by means of urban work merely or by a presentation of the Christian message adapted to the specific needs of student groups and modern intelligentsia. Only as centers of Christian life and grace and truth are multiplied throughout the countryside and methods are adjusted to the definite needs of country life will the masses of China find salvation in Christ. The call for service for "China's millions" is as strong today as it was when Hudson Taylor started the China Inland Mission and organized bands of workers to penetrate into the most isolated interior regions of the country.

But Christian service for rural China must be much more than the visitation of itinerant preachers. Messengers must be sent to live with the country folk, to understand their life, to establish schools, to enter into the problems of husbandry and farming, to inspire regenerated individuality, and to organize social life for richer experience and expanding development. The schools must not be merely a means by which to select the most capable boys and girls, and to guide them into an advanced training in school or college that will prepare for service in the cities. A Christian training is needed for school children, and adults as well, that will both open their minds to the rich world of new ideas and new methods and prepare them also for the specific tasks of country community life. The Christian preacher needs to minister to the farmer, not only spiritually, but agriculturally also.

President Butterfield has proposed that foreign mis-

sionaries for rural work should have as part of their regular preparation some training in agriculture, "gaining at least a broad view of the main considerations underlying the problem of better farming, better farm business, and better farm life." The mission boards are already beginning to realize that "agricultural missions" form a division of the foreign service equal in importance, in the necessity for the special training of candidates for its service, to the educational, medical, literary, and preaching ministries which have been recognized for many years. There is already an association of agricultural missions that meets annually, at which Christian leaders consider the relation of Christianity to rural problems the world over.

Westerners may well be chary, as Superintendent Lutley suggests, of giving advice to the hard-headed farmers of the highly developed agricultural communities in China, but there is no question that much help can be conveyed from agricultural experts, "who have made a special study of the climate, soils, possible local fertilizers, insect pests, and other conditions prevailing in different parts of China, and who could render valuable help to the Christian farmers and the people generally by the dissemination of reliable information, and by training a number of Chinese Christians in scientific methods of agriculture, who would be able and willing to pass on their knowledge to others, and could demonstrate to the farmers of their district the practical superiority and benefits of the methods they taught."

It may well be questioned whether many such experts

should be foreigners. Christian universities of China were among the first to make provision for scientific study of agricultural problems in China and for the training of Chinese to carry to the farmers the help which science can give them. The School of Agriculture and Forestry of the University of Nanking and the work done in the same line by Canton Christian College have had notable success already in these lines. Everyone should read the fascinating story of the service rendered to the Kwangtung silk industry by the scientists of Canton Christian College.[1] The college authorities by patient demonstration have convinced the country folk that the sheets of healthy silk-worm eggs which they sell at a cost five times that of the unselected eggs sold in the old-fashioned way produce worms from which more silk of better quality can be secured. The entire silk industry in the province is being revivified by these efforts. Of course, the economic effect upon the country population as well as upon the silk business at the port of export is significant.

The home industries of the Chinese countryside present a fascinating field for scientific study and invention. For example, in the region of Kao I in Chihli Province, the cloth gild in a recent year reported a business in cotton cloth of twenty million silver dollars. This district grew the cotton and wove the cloth. The work was

[1] "The Sericulture Industry of South China," by C. W. Howard. Canton Christian College, 18 East 41st Street, New York City. 25 cents.

A NEW BUDDHIST TEMPLE

This temple is under construction at Soochow. While Buddhism itself has lost much of its original vitality, a real revival seems to be going on within it. In many of the large cities old temples are being repaired and new ones built.

A CEREMONY IN A TAOIST TEMPLE

Someone has died. Back of the head priest, in the center, are the paper effigies which are to be burned in order that the deceased may be properly provided with servants in the world of spirits.

done on the countless hand-looms of a modern type which are to be found in almost every home in that region. But the whole process of production could not be carried on in China; for although the Chinese can comb and spin their cotton, they cannot produce cotton yarn fast enough or of a quality suitable for use in modern-type looms. As a consequence, the whole cotton crop of the district is exported to Japan where it is spun into thread by machinery and re-imported to China to be used for weaving. I have friends—probably others, too, are at work—who are now trying to invent machinery that will be suitable for cotton making and carding and for spinning, and that can be worked by hand, foot, or animal power in the homes of the people. This is in order that all the processes involved in cotton industries may be carried on in the region where cotton is grown and in the homes of the people. The invention of such machines would reserve for this district the value that is lost by transportation of their product to Japan and back, would improve their economic position, and, by making it possible to keep cotton spinning and weaving a home industry, would guard against the necessity and danger of introducing a factory system of production.

For centuries the Chinese have known the value of vegetable oils. By means of crude processes they have produced great quantities of these oils from a variety of sources: beans, sesamum, peanuts, cotton-seed, etc. These oils are fundamental to the Chinese dietary in country and city alike. The invention of cheap oil presses, based on scientific principles, and the introduc-

tion of methods of refinement that could be used in the homes would make possible the development of a great industry in this field, the result of which would be economic improvement, a possibility of a higher standard of living, and an opportunity for larger export.

These suggestions indicate the possibilities. Has Christianity no responsibility in the matter? Up to the present time Christian foreigners and Christian Chinese are more concerned about these problems in Chinese life than any other group in the country. The centers for Christian work in the Chinese countryside have already undertaken tasks in education for the children, lectures and other methods for adult education, the support of measures for public health, experiments in introducing new fruits and grains, in seed selection, and the general advancement of public welfare. Reenforcement of the efforts already taken in these lines, making use of the experiments in rural improvement being carried on in England, America, and elsewhere in the West, would make it possible greatly to increase the effect of the gospel of individual regeneration and social salvation which it is the task of Christian missions to present.

The writer has had visits from prominent Chinese gentry offering expensive ancestral halls if only he could furnish some men who might be suited to undertake the task of school and community work under Christian auspices. Plants for community work developed along Chinese lines and modeled somewhat after their ancestral homes and temple groups would make the country folk feel at home and would win the financial support of the

well-to-do people. The equipment would demonstrate the two great principles of religion stated by Christ, "Thou shalt love thy neighbor as thyself" and "Thou shalt love the Lord thy God." On these two principles the church can take a bold stand and count on happy cooperation from the local community.

It would be a magnificent project if individuals, church groups, and agricultural and industrial schools in North America were to cooperate in initiating a definite local program in some Chinese community and perform it in such a thorough, whole-hearted manner and with such a spirit of devotion and of faith that the work itself should become indigenous and the community be uplifted. Christian homes would be established, economic effort would become reasonable, the people would become more intelligent in the things that concern their community life, and the spirit of faith, hope, and charity would prevail. Neighboring communities would feel the influence and everywhere it would be recognized that the motive power that inspired these new conditions was the person of Jesus, who taught men thus to love one another.

The chance for Christianity in China depends very largely on whether or not Christian imagination and devotion can focus upon the problems of China's rural life and offer definite, concrete, and practical plans for the solution of them.

IV

Hsin Ch'ao—The New Tide

For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back, through creeks and inlets making,
Comes silent, flooding in, the main.

These lines of Arthur Hugh Clough have doubtless brought to every one of us a thrill of remembrance as they revive some seaside experience when the first signs of an incoming tide, stimulated into action by cosmic forces, reveal the promise of irresistible energy fed by the resources of an inexhaustible ocean.

To those who read the ideograms 嘲潮 , *Hsin Ch'ao* brings just such a thrill, for the character *ch'ao* is formed from *water* and *dawn,* and carries the notion of the waters that return early every morning from the sea, while *hsin* reenforces the idea of freshness or newness. Instead of Matthew Arnold's "melancholy long withdrawing roar" of an outgoing tide, you get the picture of the sea about to flood in again upon the land. It is a scene at the seashore; beyond the emptied beach the headlands stand veiled in morning mists; from afar there come the first ripples of inflowing tides; you know nothing can stop that flow until it becomes full flood-tide, until it shall have accomplished its cosmic purpose.

The intellectual leaders of China today, who have given the name *Hsin Ch'ao* to their movement, have seen such a vision. They believe that they can see the signs of a

new flood tide in the creative spirit of their race, a "new tide" that brings the "promise and potency" of a fresh fertility to revive and enrich, not only the intellectual and spiritual forces of their own people—forces which for so long a time have seemed to be at the ebb—but to offer enrichment to other peoples and the world as well. Whether the leaders of the *Hsin Ch'ao* are justified in their ardent hopes or not, the movement is clearly the most significant among the various currents and cross-currents that mark China's intellectual life at the present day. It will be our task in the present chapter to study the outstanding tendencies that mark these movements in China today, to examine the new tide and to estimate its significance for the future as well as for the present. In particular, we must consider the relation of the Christian enterprise in China to these intellectual movements. For it is clear that no presentation of Christianity can be as effective as it should be unless its leaders understand the point of view, and the temper, the plans, and purposes of China's intellectual leaders today.

1. *Older Tides in China's Heritage*

In order to understand present intellectual currents in China it is necessary to remind ourselves briefly of the characteristics that have marked the older tides in their ebb and flow throughout the cultural history of the Chinese.

Most Westerners have a notion that the current of Chinese cultural life reached its high point centuries ago

and since then has ebbed steadily. Many go so far as to believe that a process of real degeneration has already set in. Some Westerners at the present time endeavor to support their theory of the supremacy of the white, and in particular the "Nordic" race, by showing how static, fixed, or diminishing are the powers and capacities of other races, in particular those of darker pigment in the Orient and Africa. An exact study of Chinese cultural heritage presents clear and convincing disproof of any such theory. One has only to visit the museum in the splendid imperial halls of the once "Forbidden Palace" in Peking to be disabused of all such notions. In a palace that is itself an expression of the artistic spirit of the culture which its collections represent are gathered examples of old bronzes, porcelains, paintings, and other productions of Chinese art. Undoubtedly the museum would be very much richer in treasures had it not been for the punitive expeditions and destructive vandalism of Western nations. The cupidity and corruption of modern Chinese officials of State has further impoverished the collections. But enough remnants are exhibited to present in chronological arrangement a vivid story of Chinese creative and artistic life. A recent writer says:

"Great artistic impulses which rose to magnificent expression in one dynasty die down and disappear only to break forth again with still richer power two or three centuries afterwards. These resurrections and increments of power, with results in some forms such as the 'Nordic' race has never produced, are due to one or the

other of two causes, both of which disprove the theory of racial immobility. Either they are due to the dying down and then the awakening again of latent racial capacity or they come from the impulse of some race amalgamation." [1]

Professor F. W. Williams of Yale adds an illuminating comment:

"As to decadence, no nation in history appears at its best in art or learning for many generations at a time. When we recall the fact that Greece was great for only two centuries and Rome for never more than two centuries at a time, with spasms of degeneracy between, China's record does not appear to be peculiar. One finds sudden culmination followed by imitation and loss of originality everywhere in recorded history. The details of this process are interesting and would be worth following; e.g., why does architecture always precede sculpture and painting in a revival of the arts—to give place usually to poetry and criticism and philosophy? But this inquiry leads us away from our main thesis. I believe one will discover in any great museum in the world evidence that 'race capacity and achievement does not necessarily move along a slow and orderly gradient, either down or up, but is liable to great convulsions, to sudden collapses, or to equally sudden resurrections.'" [2]

A graph prepared to show the fluctuations of the creative impulse of the Chinese as expressed in literature and

[1] Robert E. Speer, *Race and Race Relations.*
[2] Quoted by Robert E. Speer in *Race and Race Relations.*

philosophy, would show as clearly as the evidence in the Peking museum that there has been great fluctuation in these lines also. This is not the place in which to tell the whole story of the rise and fall of creative activity in China. It will be enough to name the dynasties that have been marked by great achievement. The Chou Dynasty (B.C. 1122-255) is the period of beginnings. The sixth century B.C. in China, as well as in Greece, is marked by a galaxy of great thinkers—Lao-Tzu, K'ung-Tzu (Confucius), and Moh-Tzu. The three streams of thinking which these masters originated were developed by disciples during the next centuries, schools were developed that contended with each other for the principles and philosophies they believed in as earnestly as did the princes and dukes of that feudal period in the wars of "The Contending States."

The first seasons of bud and bloom—the earliest spring and summer of Chinese life—were followed by autumnal quiet in the days of Han (B.C. 206-A.D. 221) and a darker winter of hibernation thereafter. A fresh burst of creative ability appears in the spacious days of T'ang (A.D. 618-906), a time at which Chinese energies seem at the peak in almost every line of development. As H. G. Wells says:

"Millions of people were leading orderly, graceful, and kindly lives in China during these centuries (seventh, eighth, and ninth) when the attenuated populations of Europe and Western Asia were living in either hovels, small walled cities, or grim robber fortresses. While the mind of the West was black with theological obses-

sions, the mind of China was open and tolerant and inquiring." [1]

Without question, the China of those days was the most cultivated and powerful nation of the world. The poetry and painting of T'ang are unsurpassed. Indeed, Japan received her art, literature, and religion from the T'ang China. T'ang culture was a source of inspiration for the whole of Far Eastern Asia and still is such. And today Westerners who have discovered it, have just begun to draw from T'ang China creative inspiration for modern work.

It is not well to press the metaphor too far, but one may note that the new springtime of Chinese life in the days of T'ang was again followed by an "autumn" period of quiet development and perhaps by a winter's sleep in which the life force of the nation has been, not dying, but recuperating for the fresh burst of creative achievement which seems already to be burgeoning. Certainly the creative achievements in philosophy and art, which have expressed the characteristic spirit of Chinese culture, have produced a people of a strong character in which industry, cheerfulness, reasonableness, and love of peace—qualities envied by all mankind—are dominant elements.

As will be noted later, one of the outstanding characteristics of the New Tide today is a renewed study of the old culture in an effort to recover the essential roots of its vitality.

Through all this long history of culture, the supreme

[1] Wells, *A Short History of the World.*

place has been given to education and literary ability. The phrase *Shih Nung Kung Shang*—scholar, farmer, artisan, merchant—represents the proverbial, popular classification of the professions and is a phrase often quoted by Western writers. The long-established Civil Service examinations based on literary ability helped the government to secure for the lower as well as the higher posts men of intellectual and literary ability. It has been truly said that China has been governed by her thinkers. The literary and philosophical ability of the long line of scholar-statesmen and administrators of China is matched only infrequently in Western history.

There is no debate in China regarding the importance of education. Every class of people is convinced of the need for it, and is ready and eager to take advantage of educational opportunities wherever financial difficulties in the way of making use of them can be overcome. The new systems of education which have been instituted by successive governments—Manchu and Republican—since 1906, when the old system of civil service examinations was abolished, have been welcomed by the people everywhere. At the present time county and provincial boards of education are active. The meetings of the National Education Association have continued during all the years of confusion since the establishment of the Republic and have been attended by representatives from every province, even during the periods when China has seemed to Western observers to be divided between rival governments in the North and in the South. The Board of Education of the Central Government, while it has

suffered from the chaotic conditions that prevailed during the tenure of office of successive ministries, has nevertheless maintained itself, and has fostered a considerable amount of educational reform.

Perhaps the most significant evidence that China's devotion to education is as vital today as in the past is to be found in the Chinese National Association for the Advancement of Education. This association is not officially connected with the Government, and is thus secure from the fluctuations of political success or political favor. It includes in its membership all the noteworthy educational leaders in China today. Many of these men are scholars who won distinction in the old examinations and combine a thorough mastery of Chinese literature and Chinese educational traditions with progressive ideas and an eager, receptive attitude to new concepts for educational and intellectual progress from the West. The most influential officials connected with the official Board of Education are also members of this association, and it has authority by reason of these semi-official connections as well as through its own creative intellectual leadership.

It is true that the mass of the Chinese are still illiterate and that the task of furnishing even four years of elementary education for all these millions is a staggering one, especially in view of the present depleted resources of the Republic. Anything that can be called universal education for China seems a distant goal. But every student of the history of education knows that universal education even in the West is a comparatively modern

ideal. The prevailing illiteracy and ignorance in China is a challenge to all who desire the welfare of the nation. There is strong encouragement to be found in the fact that the supremacy of the trained mind is recognized today quite as fully as ever before in Chinese history.

2. *The Literary Revolution*

Perhaps the most notable achievement of the New Tide spirit is found in the literary revolution which it has supported. To a foreigner stepping into a Chinese bookstore without a guide and interpreter there would be little to indicate any change. The ideograms of the book titles would seem to him precisely the same as those in which the Classics are printed, and he would be inclined to find support for his Western surprise that an able people should continue to feature their thinking by the use of such archaic, written symbols, but to one able to read Chinese and familiar with the older written style, a glance through the books and magazines displayed would bring amazement. Titles such as these would be noticed: *Complete Works of John Dewey, The Social Theories of Bertrand Russell, The Principles of the Soviet Government, The Scientific Development of Chinese Resources, History of Chinese Philosophy, The Chinese Classics Written in Common Speech, The Significance of Ibsen in Modern Culture.* And when the surprised visitor looked into these books, he would find himself reading characters

expressing the speech forms of every-day life instead of the antiquated formal and allusive style of the *wen-li*,—the "Chinese Latin,"—which has been the only acknowledged vehicle for literary expression since the beginning of the Christian era.

The *Wu Ching*—five classics—which were edited by Confucius were written with a bamboo pen on slips of bamboo. The difficulties of this method of writing encouraged brevity and a concise style. A break in the continuity of Chinese culture was caused by the First Emperor of the Ch'in Dynasty (B.C. 213) when, by the burning of books and the execution of hundreds of literati, he tried to wipe out completely the troublesome scholarship which had constantly checked his plans by an appeal to tradition and to historical precedents as recorded in ancient books. There was an interval of one hundred and fifty years before intellectual activity recovered from the shock of this bitter experience. Meanwhile the common speech of the people had developed into new forms of expression. Han scholarship was devoted to the task of discovering the hiding places where the bamboo books that contained the Confucian legends were preserved, and in reconstructing the documents. A knowledge of the ancient style and its pronunciation became the distinctive mark of the scholar class or literati. The ancient books were committed to memory, and thereafter every form of literary composition was marked by phrases and allusions taken from the ancient books. From the days of Han (B.C. 206-A.D. 221) the philolo-

gists, grammarians, and literary men of China devoted themselves to the cultivation and refinement of this style. Literary scholarship concentrated on the classical literary forms.

Meanwhile, the common speech was left free to follow its own course of independent development. Probably no modern language has had such freedom to follow the lead of its own instinctive needs and interests unrestricted by the attention of grammarians as the *kuan-hua*—standard speech, or so-called Mandarin—of China. Although himself using *kuan-hua* for all spoken purposes, the Chinese literatus had no thought of using it for composition. Instead, his writing would be in the concise, classical style, with skilful use of neat phrases to show his wide reading and his mastery of the old literature, suggesting by his delicate allusions ideas and feelings that did not need to be expressed, but that would be a part of the cultural heritage of all his readers. A parallel for this sort of writing is found in the compositions of European scholars before the fourteenth century, who did not use for writing the spoken language of their own or any other region, but always put serious composition into Latin.

The new reformers have overthrown the old system. They have succeeded in doing for China the work which Dante, Wycliffe, Luther, and others performed in Europe, making the vulgate, or vernacular, the vehicle for literary expression, liberating thought for free expression, breaking the caste system of scholarship, and making it pos-

sible to spread ideas more rapidly through the nation.

The recent phase of the literary revolution began only a few years ago in discussions among Chinese students in America, as to the possibility of expressing ideas in the living language of today. A particular leader among them was Hu Shih-chih (Dr. Suh Hu) who maintained that vernacular forms could be used for every sort of literary composition including poetry, and proceeded to demonstrate his convictions. Upon his return to China in 1917 he became the acknowledged leader of "a conscious movement among the educated class of China to recognize and proclaim the plain speech of the majority of the people as a real national language and the fit instrument of a living literature in all its forms." The *Pai Hua Yun Tung,* or movement to establish the plain speech for literary use, spread with astonishing rapidity. It soon won a complete victory over the ancient tradition.

Now let us go back to the bookstore, where we have already found evidence for this successful revolution, and look more carefully at what is to be found on the shelves. Here is a set of "readers" for all the grades of the primary schools. As you turn the pages, you find just such pictures as can be seen in our American textbooks to help the child into a quick and interesting mastery of reading and writing. In the text which accompanies the pictures are the familiar forms of everyday speech which the child uses at home. Over there is a pile of magazines. It is said that more than four hundred magazines in the national language were begun in the year 1919 alone. Some of these were short-lived,

but their places have been taken by others, and the eager flow of ideas through the new medium continues. If we turn to the textbooks and reference works to be used for university work, we find the same condition. Scientific treatises, translations of Western books, or original compositions are all in the new form. No longer do you meet with such curiosities as a translation of Jevons' *Primer of Logic* written by a distinguished scholar in a style so abstruse that the able Chinese scholar who assisted me in my early years found on every page several characters with which he was himself unfamiliar. Think of it! A primer to explain the ways of logical thinking written with symbols full of allusions that could be explained only by a knowledge of the literature of 500 B.C.!

Just as in the case of the Renaissance in Europe, there is a revival of thinking going on all over China, an eagerness for ideas and for expressing them such as is paralleled only in the early stages of great creative periods of human development. To be sure, not all of this flood of new composition is of the highest value; some Westerners who have read translations of selected articles criticise the paucity of new ideas which they find and the naïve repetition of platitudes, but one should remember that it is necessary to have "exercises" in new words and new forms of style before great productions appear. It is a mistake to conclude that there is no fruitful thinking appearing in the new form. The work of Doctor Hu, estimated by any standard, is work of a high quality

PEKING UNIVERSITY STUDENTS

Social freedom and scientific method stimulated by Christian enterprise. A college girls' holiday in the grounds of the Temple of Heaven, and men studying seed selection in the Department of Agriculture.

THE NATIONAL CHRISTIAN CONFERENCE, SHANGHAI, MAY, 1922

A majority of the eleven hundred delegates were Chinese through whom the voice of a Chinese Church, united, comprehensive, and national in scope was clearly heard.

in historical and philosophical studies. Mr. V. K. Ting, the head of the geological survey of China, has produced several papers of the very first value. Professor L. K. Tao is making valuable studies in Chinese sociology and economics, a field that offers fascinating opportunity for unlimited development. Essays and poetry of distinction are to be found in the new style. It is hardly necessary to pile up the evidence. Certainly the Western world should watch with keen interest and enthusiastic support the growth of this movement in China which gives promise of making contributions to world culture.

To these influences it is fair to add that of the Christian enterprise in China, which from its inception devoted itself to the task of translating the Christian Scriptures into *kuan-hua,* the common speech, in spite of the traditional Chinese disapproval and the classical objections to such procedure. Protestant Christianity in China, just as in England, Germany, and elsewhere, could not be satisfied until it had made available in the common speech its Scriptures and explanations of its doctrines. It may be difficult to claim a direct relationship between the "Movement for Using Common Speech" and Christianity, but there can be no question that the Christian practise suggested a proper course of procedure. More than they realize the modern leaders are following the Christian example. Moreover Christian workers everywhere have been eager supporters of the literary revolution in its modern phase.

No account of the literary revolution would be complete that did not mention the interesting work of the

group of reformers who, under the inspiration of K'ang Yu-wei and with the support for a few brief days of the unfortunate Emperor, Kuang Hsü, inaugurated in 1898 a wholesale reform movement. Although the famous Empress Dowager, Tzu Hsi, escaped from the plans of the reformers to eliminate her from control of the government and returned to power to place her imperial nephew in captivity and to execute or punish his reforming advisers, she was wise enough to see the value of many of the reforms proposed and became herself later an advocate of most of them.

One should add finally that the eager "returned students" and modern literary radicals have had the support of a notable group of men whose training was received in the classical system through the very examination system which is now discarded. These men received from that training such real capacity and cultural breadth as to recognize the need in China for a new intellectual vitality, and they were able to give vigorous reenforcement through the strength of their reputation and ability. The reformers have the eagerness and courage of youth, but they have still to prove themselves able to produce sound scholarship worthy to rank with the best work of the intellectual leaders of the Ch'ing period.

The literary revolution in China, which is too little known to Westerners in its true significance, is of far more importance than the political revolution of 1911 of which the West has heard so much. Is it not plain that in relation to the revolution in thinking and in literature which is taking place before our eyes today there must

be careful scrutiny of the methods used in presenting the Christian message in China? Most foreigners know that there was a Boxer Rebellion in 1900 and that all Chinese life has been modified since then, but few realize that in these most recent years, 1917-23, changes in the thought life of China have been begun which will more seriously modify that life than anything that has happened in Chinese history since the period of the Sung Dynasty in the tenth to thirteenth centuries.

3. *The Student Movement*

The West is generally familiar with the story of the anti-Japanese boycott which developed in 1919. This movement was China's protest against the victory of Japan at the Peace Conference in Paris, when the great powers allowed her to retain control of Shantung as her reward for the assistance given in the World War. Within a few weeks of the announcement of that Paris decision, the boycott had assumed such proportions that its effects were seriously felt in Japanese export to China, and the Japanese Government, through the usual diplomatic channels, was protesting to China against the unfriendliness of the movement. The effectiveness of the boycott was made possible by the support of powerful Chambers of Commerce in which the merchants of China are organized in every province and every great city throughout the land. Not only did merchants agree not to handle Japanese goods, but people everywhere throughout the country gave their assistance by refusing, on

patriotic grounds, to make any further use of Japanese goods. In many cities such goods were publicly burned.

The organization and rapid spread of this successful movement and the effective coordination of all patriotic Chinese in the use of economic force, which was their only weapon against Japan and against the decision which the diplomats of the world had endorsed, was due entirely to the efforts of the students of the country. The incident is the most striking illustration in modern times of the leadership which educated classes can give to their country in a crisis. The part which the university undergraduates and high school boys and girls of China played in influencing the political policies of their own government has become an example already copied by student classes in other countries in efforts to criticise policies and to force political leaders to give higher regard to the public welfare. The moment the news reached China that the Shantung question had been adjusted at the Paris Peace Conference in a fashion entirely unjust to China, progressive Chinese leaders expected some sort of a protest from the Chinese Government, but the cabinet at that time was so fully under the control of the Anfu Club—a pro-Japanese group which was making personal profit out of the loans made by Japanese financiers, for which the resources of China were being offered as security,—that no sign of action on the part of Chinese official representatives appeared.

On May 4, 1919, the students of the capital under the leadership of the undergraduates of the National University of Peking made a solemn procession of protest in

order to call to the attention of the diplomats of foreign nations, the injustice registered at Paris, and to warn their own people as well. When refused admission into the Legation Quarter of Peking, the procession made its way to the home of Ts'ao Ju-lin, one of the most hated pro-Japanese politicians, where students broke into his residence and drove into ignominious flight the arch-traitor and two of his chief partners. These men eventually found refuge in a hospital! The Government tried to use forceful measures of repression. The students responded by organizing a "strike," to demand release of those arrested for the rumpus of May 4, and to inform the public at large regarding the injustice of the Paris award as well as to mark the weakness and treachery of the Peking Government. A committee of college and university administrators supported the efforts of the students. The students and officers of Christian institutions joined heartily in the movement. Women shared equally with the men in promoting the undertaking. With astonishing ability they effectually organized the students of other centers so that within two weeks the entire student body of China was actively engaged in well-coordinated efforts to rouse the public by street lecturing, newspaper articles, processions, and mass meetings. Public opinion rallied to the cause. The powerful merchant gilds and Chambers of Commerce gave active support.

Under the pressure of this popular protest, the Government was forced to accept the resignation of the three chief pro-Japanese traitors. The entire population committed itself to the support of the anti-Japanese boycott.

This vigorous popular protest modified the policies of the Chinese Government and gave support to the Chinese delegates at Paris in their refusal to sign the vicious treaty of Versailles. The determined protest of that refusal gave China greater respect in the eyes of other nations, and set in motion forces which, when reenforced by the powerful American people, resulted in a course of events that led eventually to the calling of the Washington Disarmament Conference at which the unjust Paris decision was reversed, and Shantung was restored to China. Undergraduate students of China have influenced world affairs today.

It may seem strange that I should have broken off the story of the *Hsin Ch'ao* and its literary revolution to insert this story of the activities of Chinese students in relation to political policies. Let me explain by showing the close connection between the student movement and that same literary revolution.

The spoken word was the effective instrument by which the students made known to the populace of China the desperate situation in which their country had been placed. Earnest and ardent speaking was supplemented by handbills, posters, and pamphlets, by newspapers and magazine articles which necessarily made use of the simplest idioms. The students up to the moment of their first procession and strike had been interested participants in the debate about the need for a literary revolution in China. For the most part, they had accepted the arguments of Mr. Chen Tu-hsiu and Doctor Hu. The

war-cry of the reformers used in the debate was, "No dead language can produce a living literature. If China wants a living literature, it must be in the living language." Perhaps this sentiment stimulated in the students a new sense of national responsibility as leaders of their people. Certain it is that the immediate crisis required a medium through which modern education and modern ideas could be transmitted at once to the common folk. Whatever final explanation may be discovered for the connection between the student movement and the literary revolution, it is certain that each stimulated, supplemented, and sustained the other. When the immediate activities of the anti-Japanese boycott were over, there was no further discussion about the *Pai Hua,* or "plain language" question. Newspapers and magazines, which had made use of the new medium in their devotion to the national cause during the anti-Japanese crises, found it easy to continue the use of the freer forms of expression. The whole situation stimulated the National Education Association in its meeting of October, 1919, to decree that the spoken language alone should be taught in the primary schools and used in textbooks. *Kuo-Yu*—the national speech, with a standard pronunciation—was adopted for the use of the whole country, and it is now the recognized standard for Chinese, South as well as North. The debate is over. The old vehicle of literary expression maintained by the literary caste, supported by the civil service examination system, and receiving official governmental sanction through a millennium has

gone from general use, never to return. Study of the Classics and of the classical style in China will continue, just as there is still a study of Latin in our own and in European universities. But the Chinese mind has freed itself from the necessity for carrying on exhausting and confining studies in that special field in order to recognize itself as educated. A heavy burden has been lifted from the shoulders of all who seek an education. The mind of China has been set free to flow on into fresh achievement.

4. *The Scientific Spirit*

In addition to the literary revolution, *Hsin Ch'ao* is responsible for a variety of other activities in Chinese intellectual life. While the purpose and aim of the particular phases of the movement differ somewhat, these activities are all devoted to the scientific spirit, and represent an endeavor to make use of that spirit and of the methods in which it has expressed itself for the critical examination of traditional knowledge and in fresh adventures in the discovery of truth. China's intellectual leaders today agree with the great Hindu prophet, Rabindranath Tagore, in recognizing the value of the scientific method which it has been the privilege of Western culture to perfect and apply to almost every phase of human life. Like him, they realize that the East must learn from the West how to use this great new tool of thinking. Whatever the defects which Orientals see in our Western life, they all appreciate

that the Occident has a great gift for world life in this wonderful tool of science.

It is interesting to note that the Chinese have passed through several stages in their relation to the culture of the West and the result which that has produced. The Reverend T. T. Lew, Ph.D., Dean of the School of Theology, Peking University, notes four stages in these relationships.[1]

The first stage came when the Chinese were rudely awakened by the commercial and political aggression of the Western powers to realize that the Western nations possessed some things which they themselves did not have. There followed a movement for the introduction of the goods produced by modern mechanical science.

A second change began its operation after the war with Japan, when the Chinese "began to realize that it was not merely guns and battleships and such mechanical devices that represent the sources of Western power." Attention was shifted to the personnel behind the machinery, away from the outward scientific mechanisms and toward the training of men in modern scientific education.

Following the Boxer struggle, the third change was brought about with the realization that there could be little progress in education without a new system of government. An attempt was made to replace the traditional, dynastic form of government with democratic and constitutional forms again copied from the West.

[1] *China Today Through Chinese Eyes,* Chapter II.

Since 1911 the fourth stage appears, in which the Chinese begin to see that the source of Western power is not to be found in the political and social institutions that have resulted from scientific and democratic methods any more than it is to be found in material machinery and convenient goods produced by machines. An endeavor is now being made to understand the real secret of Western strength and to search for the scientific philosophy, the principles as well as the tools of thinking, that have made the West great. One wonders if the Chinese in this last phase of their search are not showing more of insight and discernment than any other Oriental, or backward people of the present time. At any rate, the determination to learn scientific principles for themselves and to master the use of scientific methods is the most distinctive characteristic of China's intellectual life today. *Hsin Ch'ao* inspires and focuses this effort to master and apply the spirit of science to all of China's problems.

This endeavor is seen in the marked critical spirit of the *Hsin Ch'ao* movement. No sort of tradition—literary, political, social, ethical or religious—is allowed to pass unchallenged. Every form of authority is attacked, every accepted standard or idea must give account of itself and present a sound rational argument for its continuance. Nothing is to be accepted unless it can stand the exact scrutiny demanded by scientific method and the test of facing facts.

The urge of this new spirit has sent some of the leaders back to a study of China's old heritage. Dr. Hu

has already been mentioned. His *History of Chinese Philosophy* (in Chinese) appeared in 1918, and has been one of the "best sellers" since that time. It presents an entirely new picture of the creative period of Chinese culture, when the great philosophers, Lao-tzu, Kung-tzu, and Moh-tzu, lived and wrote, and their followers carried on eager contentions over the developing systems of thought. The effect of this book was to renew interest in the old classical period. A variety of schools of interpretation are developing from this interest. Under intense and careful scientific study, new vitality and truth are sought for from those ancient books. Mr. Liang Ch'i-Ch'ao is another who is carrying methods of scientific study into the historical field. His studies of some of the older philosophers, his book on the application of scientific methods to the historical study of China, as well as his history of the thought of particular periods, are all eagerly read, and they provoke much discussion.

In other lines, such men as Mr. V. K. Ting in geology, Professor L. K. T'ao in sociology, and a number of younger writers are carrying on similar scientific work with eager enthusiasm. One interesting discovery already resulting from these studies is the fact that China has not been altogether without scientific thinkers in the past. For example, a geographer is known in the sixteenth century whose writings show a capacity for exact observation that is rarely equalled even by the leaders of scientific expeditions today. As Dr. Hu notes, the new scientific spirit in China will not be able to have permanent value for Chinese life except as it discovers roots in

the old heritage to which the new shoots can be grafted. The variety of Chinese thinking, invention, and discovery in the past is so great that it does not seem difficult to believe that there will be found Chinese antecedents to which each sort of modern research, be it in natural science, sociology, economics, ethics, religion, or philosophy, can be intimately related.

Among the younger leaders of *Hsin Ch'ao* and particularly in undergraduate circles, there is, as one would expect, a more evident tendency towards radical and extreme positions than among the older leaders. Everything in modern Western thinking is translated and made available for the Chinese student. Ibsen and Shaw and Nietzsche, French essayists, Italian romanticists, German pessimists, and Russian radicals are all available and have their advocates in larger or smaller groups. The "anti" clubs are numerous—anti-capital, anti-religion, anti-family tradition, anti-old-fashioned ethics.

In the effort to know the very latest Western thinking, an association has been formed to invite to China the world's most notable intellectual leaders.

John Dewey spent two years lecturing to eager throngs in many centers. Bertrand Russell spent a year explaining and illustrating some of his social and psychological beliefs. Hans Driesch, the German psychologist, spent a year in China. Rabindranath Tagore has brought India's latest message. China today is surely "proving all things." May she know how to hold to "that which is good."

5. *Social Reconstruction*

Kai Tsao—reconstruction—is one of the watch words of *Hsin Ch'ao,* and the spirit of such effort is manifested, not only in literary revolution or systematic scientific research, but in the field of social improvement as well. Mention has already been made of the "neighborhood schools" established by undergraduate students all over China for the poor children who have, as yet, no other opportunity for education. In almost every school and college in China, the students have themselves formed an association for teaching the children in the neighborhood of their institution. Hundreds of boys and girls and men and women have devoted a large part of their free time to the simple teaching of the three "R's" to their younger fellow countrymen. Not only in instruction, but also in the guidance of playground activities, a spontaneous social service is being carried out. The same spirit is shown in the work done by students during the calamities of flood and famine. No one who saw it will forget "tag day" in Peking in 1921, when several thousand students from all the schools of the city spent a day —in the face of the famous blustering, dusty, north-west wind of Peking—stopping every passer-by on the street, and winning from each some contribution to famine relief. The huge piles of coppers received made a fund of over four thousand dollars, and the whole city had a lesson in giving for others. In many institutions, student groups have been formed under the leadership of professors of economics and sociology, to make careful

studies of the conditions of living of the poor in the region, and on the basis of their investigations they have administered relief that was at once scientific and helpful.

Such activities are not confined to students. The habit of being dissatisfied with existing conditions has developed among other groups of the population as well. Provision for public lectures is made in all the cities and many of the larger towns where present-day problems can be discussed, and community associations have been established in many places. A few of such groups are: "Society to Discuss Family Reconstruction"; "Society for Promoting New Education"; "Philosophical Society"; "Marxian Society"; "Educational Service Society"; "Labor Societies." These indicate the variety of interests which the movement has already covered.

That encouragement of attention to sanitation and public hygiene had been begun before what can properly be called the *Hsin Ch'ao* was evident. Various Christian organizations, the Young Men's Christian Association in particular, had begun to organize "health campaigns," and by means of posters, lectures, lantern slides, etc., had presented the menace of germs, the need to "swat the fly," and to guard food supplies from various sorts of contamination. But these endeavors received new impetus when *Hsin Ch'ao* leaders sent their followers out as crusaders for every sort of social reconstruction including public hygiene. *Wei Sheng*—sanitation—is a phrase known now by the common people everywhere. To be sure, many have queer ideas of what real sanitation

is, but the phrase represents an ideal; and month by month there are truer conceptions of the wider scientific and social significance of the term. If you pass through the streets of Peking in the summer, you will see that grocery men and food venders are very careful to place netting screens over their wares as protection against flies. There are, to be sure, cases where the screen is not a complete covering, but surely it is an advantage to have the covering on four sides even if a fifth is open to attack. The advancing phalanx of these screens is a sign of the growing understanding of sanitation and public hygiene.

Many studies are being made to determine, if possible, what social standards and social devices from the old tradition have enough value to be continued. Questions of this type are being studied: How about the family code? How may individual rights be adjusted to family control? How can a fresh social consciousness be developed for the social groups wider than the family circle? Here also radical tendencies are to be found. Due to proximity to Russia, the Soviet experiments are being closely watched. A daily paper in Peking has carried for several years very full reports of the activities of the Soviet government in Russia. Until very recently, a more truthful account of conditions in Russia was given in the press of Peking than in Western capitals. Other social experiments are being studied. Every scheme for social betterment devised in the West is known and has its advocates, whether it originated with the I.W.W., Bolshevists, parlor-socialists, advocates of free love,

Christians who represent the extremes of liberalism or conservatism, or unfettered philosophers.

The Chinese are making these studies not so much to copy any definite Western scheme, conservative or radical, as to be thoroughly equipped with information about reconstruction elsewhere, for the opportunity and task of making over by themselves the entire social structure of their life.

Their very audacity and optimism are inspiring.

6. *Christianity and the New Tide*

These brief paragraphs do not carry to the average Westerner what I should like to convey of the thrill one feels in the new vitality of the thought and life in China. Try to get the idea by thinking of your own enthusiasm when you read of the eager young men and women of Europe in the days when the revival of learning had just begun and whole new worlds of ideas were being entered upon by the liberated mind of the West. The movement in China has just as much of this enthusiastic, abundant energy and vitality as that which created modern Western civilization. Is it unwise to prophesy that in the days to come, when historians shall estimate the most significant events of the past critical decade in human life, they may find themselves obliged to note at the head of their list as of greatest world importance, not the tragic events of destructive warfare in Europe, but the re-creative movements in China? We may be well assured that the revival of creative activity in China, if it

has indeed occurred, will be of far greater significance to the world than the great war of Europe. War has always been, and was particularly in this last case, destructive. In the social and intellectual revival of China, the forces at work are in comparison constructive, though they need the highest insight and ideals for their best development. In the international era upon which we are now entering the exchange between East and West, each giving that which is best and most fruitful in its own discoveries and heritage, is to be of great significance, for there is surely to be developed a new culture for all mankind, which shall be no longer regional or national, as every period of culture has been in the past, but truly international and for the world. Above all other things, this New World culture will unite the messages and discoveries that the prophets of every race and nation have made, that the peoples of every land have developed.

What of the challenge to the Christian enterprise which this new tide of resurgent energy in China presents? From that challenge, what suggestions are there for types of work and policies, for qualities of personality and attitudes of approach?

The *Hsin Ch'ao* is marked by creative energy. To match it there must be a renewal of spiritual power in the Christian enterprise capable of producing freshened spiritual activity. In the atmosphere of these new days the Christian enterprise cannot content itself with efforts that are weak or negative. It must be so closely related to the Divine Sources of power, that it shall present itself

a worthy match for the freshened eagerness of the literary reformers.

Because the present renaissance is so marked by literary and intellectual activities, the Christian enterprise is to present its message in literary forms that are attractive and stimulating to the new thinking.

The effort of *Hsin Ch'ao* to renew connections with the older tides of Chinese culture and life and to recover the old heritage, demands of all Christian workers a clearer and more sympathetic understanding of China's past. Missionary workers must be acquainted with and sympathetic with the messages of China's own prophets. They need to know how to present the gospel of Jesus as the fulfilment of that which has been good and true in the old days.

The student activities of the new tide require attention even more than before. There is needed a Christian youth movement, giving to the younger generation its true place in the Christian task, preparing a Christian message in terms that can be understood by the young. The opportunity is open to show in China that more is needed than a literary revolution; that spiritual renewal is required as well.

The scientific spirit of *Hsin Ch'ao* demands of the Christian messenger careful re-thinking of his positions. The critical spirit of the new movement will not fail to mark Christian teachings and methods that belong to an older generation. There is a challenge here to the Christian apologist for a new defense of his faith. What is needed is the courageous and adventurous spirit in com-

plete loyalty to Jesus, trained to face all the currents and cross-currents of modern thinking, and ready to prove the soundness of the Christian message in relation thereto.

The social reconstruction of the new tide brings another challenge to the Christian enterprise. There are many who say today that such reconstruction can be conducted without religion, that religion has, indeed, nothing to add of vital energy to the task. Christianity must re-affirm and more particularly demonstrate the necessity for the dynamic that comes from the example and person of Christ in all reconstruction that has made for true progress. The optimism and courage of the new tide are not enough in themselves to produce the transformations in personal life and social conditions needed in China. Here is the challenge to the Christian Church, to show how men must link themselves to the resources of God if they are by any means to maintain the persistence and the energy needed for the long task of changing human life and transforming society.

The Christian worker may rejoice in the new tide, for if he can maintain friendly relations with its leaders, it will be possible to link the promising energies of this vast movement with the Christian undertaking.

"Grandmother Goddess" and to pray to her for sons and for health.

Most of those who make the pilgrimage are fulfilling vows to visit and make offerings at her temple because of the cure of some dear member of their family, or for prosperity, or for protection from great danger that they believe she has granted them. For the expenses of one such pilgrimage the peasant folk will save for many years. Among the worshipers there may be many educated folk as well. Those of one locality making the pilgrimage band together and travel with drummers and fifers, making gay music as they pass and bearing banners which describe the benefits received, and in response to which the pilgrimage is made. *Yu ch'iu pi ying*—"Ask and ye shall receive"—is a promise often carried on banners because there is proof of rich fulfilment. The temple courts during these days of pilgrimage are redolent with the fragrance of the vast quantities of incense burned in fulfilment of the vows, and they are packed with devotees. After the days of worship, the returning company is particularly gay with brightly colored ornaments and trinkets, good-luck souvenirs of the occasion, which they carry home as reminders of the experience.

Mountains have been favorite sites for religious ceremonies ever since the Canaanites worshiped on every high place and under every green tree. Besides the five great peaks sacred to Taoism and the four holy heights of Buddhism, there are countless less famous hilltop shrines. Miao Feng Shan is but one of the great number

of holy mountains throughout China, where earnest multitudes still worship.

The Chinese are by no means, as many suppose, a non-religious people. Between the cold neglect seen in our first picture and the ardent enthusiastic credulity found in the second, the religious life of the Chinese swings through every degree of faith. The tide of faith in China, like the tides of intellectual creativity, has had its ebb and flow. The indigenous animism, culminating in the noble worship of Heaven, had real spiritual energy in the days of the Chou dynasty (B.C. 1122-255). Something of its force has been felt ever since. During the Wei dynasty (386-550 A.D.), Buddhism had surged in upon Chinese life to meet the spiritual cravings of the people who were not fully satisfied by orthodox Confucianism. There followed a period of glorious development when Buddhism inspired creativity in poetry and painting, in architecture and art, while thousands of temples and pagodas were built to express aspirations after spiritual ideals. But now for a long time there has been an ebb tide in Chinese religious thinking. The stimuli in this field have come from without. Christianity has come in, introduced first in modern times by Franciscan fathers in the Ming dynasty (1368-1644 A.D.), to be followed by priests of other orders. Robert Morrison, in 1807, was the first Protestant missionary. The movement which grew out of his work and that of his successors is described in another chapter.

Our interest just now, however, is not so much in a description of the historic forms of Chinese faith, varied

and fascinating as these have been and are, but in several more serious questions. Is the *Hsin Ch'ao,* the intellectual renewal described in the preceding chapter, having any effect upon religious experience in China? Are there signs that the wavelets of a returning "tide of faith" are beginning to flow in upon the nation's life? Does the spirit of critical scientific inquiry already noted mean the discarding or the reform of the old faiths?

These questions might be answered with a single affirmative. One of the magazines which expresses a new spiritual effort in China is called *Hai Ch'ao Yin,* which means *"the sound of the tide."* Let us turn to note this sound and to trace in the various phases of Chinese life today any tendencies toward spiritual renewal that may be found in each of the "three religions,"—Confucianism, Taoism, Buddhism,—those major faiths that have ministered on a large scale to China's spiritual needs, as well as in the "small religions," those sects in which much of China's deeper longings have been expressed.

1. *The Confucian Church*

Every visitor to Peking will at some time in his traveling about the city pass the gateway of the "Confucian Church" which stands on the broad boulevard running north from the Shun Chih gate. Extensive grounds have been secured here, and elaborate plans are being worked out for a Confucian University and a sort of cathedral in which to express and foster the religious values of the *K'ung Chiao*—religion of Confucius. This name is it-

self significant, for it is the term used by modernists in place of *Ju Chiao*—religion of the scholar—which is the name used throughout China's history for the religious faith associated with what Westerners call the Confucian system. Until recent times the name of Confucius was not used by the Chinese themselves in connection with this system.

It will interest us to make a call upon the leader of this "Neo-Confucian" movement at his office. Dr. Ch'en Huan-chang will greet you in English. He is a doctor of philosophy of Columbia University, where he prepared a two-volume dissertation on the *Economic Teachings of Confucius*. He has been the active leader of the movement since his return to China ten years ago. Dr. Ch'en has endeavored to meet the need for a fresh moral and spiritual dynamic by using the Confucian tradition and centering spiritual devotion in the great Chinese prophet of conduct.

In every possible way veneration for the high ethical teaching of Confucius is being impressed on modern China. The birthday of Confucius, which comes on the twenty-seventh of the eighth moon in the early autumn, very soon after the schools have begun, has been adopted as a holiday. The day is marked by special services of commemoration in a great many of the colleges and schools. In some cities efforts have been made on these occasions to unite all the schools and the literati of the place, while the public generally has been invited to the celebrations. Various forms of services have been used, the reading of the Classics, ancient music, and, in particu-

lar, addresses stressing the moral teaching of Confucius. The terrible corruption of modern political life in China gives special occasion for urging the noble, simple virtues of Confucius, the great prophet of human kindness, uprightness, good form, wisdom, and sincerity. In many places Christian schools and churches have joined with other institutions in honoring China's greatest sage.

But Dr. Ch'en has in mind more than a commemoration of Confucius' teaching. While his ideas are not altogether clear, he certainly adds something to the traditional Confucian system which appears to involve a sort of worship of Confucius, at least in an ancestral fashion, as the progenitor of all educated folk. There was special need for some such emphasis on the moral standards of the Confucian system after 1911 when the Manchu dynasty was overthrown and republican forms of government were set up, for the tendency to overthrow traditional authorities, moral and spiritual as well as political, might very easily have resulted in a neglect of the ethical system which had done so much for the people throughout the centuries.

Special support for Confucian ethics was needed because of the marked desire of most of the revolutionary leaders to discard entirely Confucius' political teaching. This teaching cannot by any sort of liberal interpretation be made to justify any except a monarchical system of government. In some circles radicals have gone to the extreme of regarding Confucius and his political theories as a cause of much of China's static passivity and weakness. Such men have been inclined to raise Mencius, the

great disciple of Confucius, to a position greatly superior to his master, since he gives a distinct democratic emphasis in all his polititical teachings. It is Mencius who gives emphasis to the "right of the people to revolt and to remove unrighteous leaders."

In an afternoon's conversation with Dr. Ch'en, I found many of his ideals admirable and worthy of support by all who have the good of China in mind. I was particularly interested in his strong emphasis on the need for a religious dynamic in connection with an ethical system. Near the close of the conversation, after I had expressed sympathy with some phases of his ideals, Dr. Ch'en said, "Yes, you Westerners, who know of the place of religion in human life, can understand my plans for a Confucian Church far better than my own countrymen, who do not know what true religion is." The Neo-Confucianists, however, have been carried by their enthusiasm for the old prophet into extreme statements directly opposed to his own ideas of religious tolerance and to the tolerant practise of the Chinese, who have never felt any inconsistencies in uniting the "three religions." Throughout their lives they make use of each religion at various times and for various purposes.

The less commendable phases of the movement were particularly noticeable during the early years of the Republic in connection with a discussion carried on officially in Peking, but also everywhere throughout the country, with regard to the articles of the new constitution. The members of the Confucian Church, supported by many

literati and by the force of the old Confucian tradition, endeavored to secure the adoption of an article in the Constitution by which Confucianism would be established as the "state religion." At two different times these efforts were pressed with particular vigor, first in 1913 when the draft of the Constitution was being prepared, and again a few years later, after the confusion of the so-called Second and Third Revolution, when discussion of the Constitution was continued. In the first discussions the liberal and modern attitude of the members of Parliament, with whom lay the decision, was so strong against anything so old-fashioned as a "state religion" that the Confucian Church group soon gave up its effort. But on the second occasion, when a certain reaction to the first revolutionary enthusiasm had taken place and it was easier to defend traditional decisions, the effort was very nearly successful.

An interesting example of religious union was seen in the combination of religious and liberal groups which opposed the Chapter of the Constitution establishing Confucianism as the "state religion." A union for religious freedom was formed including Roman Catholic and Protestant Christians, Buddhists, Mohammedans, and various liberals, who, without special religious views, were at the same time in complete accord with the demand for religious freedom as a part of intellectual freedom. Dr. Ch'eng Ching-yi, a noble Christian leader, prominent in Protestant circles, was most active in securing the support of the other groups. He conducted what was really a national campaign for intellectual and religious free-

dom. Public meetings were held in all the important cities in China. At these meetings, representative leaders of the different Buddhist, Mohammedan, and Christian churches sat together on the platform and presented sound reasons against establishing any form of religion as a "state religion." Petitions were prepared which were signed in hundreds of lecture halls and churches. The Protestant Christian groups were particularly active in supporting the cause of modern liberalism. It was impressive to attend these meetings and to feel the unity of spirit for the cause of religious freedom which overwhelmed all differences in particular views. Eventually these efforts were successful and the Chinese Constitution today specifically establishes religious freedom for all the people.

Dr. Ch'en's Confucian Church movement is not the only effort to revitalize Confucian teaching and to make it a means whereby spiritual strength can be secured for Chinese life. Take, for example, the work of the Confucian army chaplains stationed at the large garrisons at Tung Chou. Regularly every week these men lecture to their troops on the simple virtues which Confucianism has always stressed. Some of the men have real ability to make vivid the commonplace but fundamental moral teaching which men really live by everywhere, though they are always prone to neglect it. The commanders in many of the "armies" that support the military overlords or *tuchun* have often shown real concern for the moral life of their troops. In Shansi Province the *tuchun* him-

self, the famous Yen Hsi-shan—so-called "model governor"—has been an active promoter of the effort to make Confucianism function more effectively in the moral and spiritual life of his troops and of the people generally. Every visitor to his capital, Taiyuan, is taken to visit the "Hall of Self-cleansing." Here an audience of several thousand can be gathered to receive instruction and inspiration at special weekly services. Sometimes Governor Yen is himself the "preacher of the day." The soldiers are encouraged to go to this hall by themselves for meditation on Confucian teaching and for self-examination. The governor has shown a very liberal spirit in inviting visitors of other religions to speak to his troops. At Taiyuan there is also a group of "chaplains" who carry on a sort of "individual work" with the soldiers.

My own experience would lead me to believe that there are many individuals and groups in China who are seeking, through a renewed study of Confucianism, to find satisfaction for inward spiritual craving. All thoughtful people in China realize the terrible moral debacle so evident today. China's greatest need is evidently a dynamic and effective morality. Corruption in political life is worse today than it has probably ever been in Chinese history. The critical and scientific spirit of the age has weakened the hold of tradition. The emphasis on individual initiative encourages impatience with any sort of control. There is as yet no general acceptance of any new code. One can easily be very discouraged about China's future if one has associated only with the

rotten political crowd and with the so-called "leaders of society." Fortunately, not all the people have discarded all the old teachings, and there are many seeking for that which is pure and true, good and invigorating in the old, in order to find through it guidance and strength for the best in the human spirit as they are carried into a new environment.

2. *Neo-Buddhism*

We are told that Buddhism, in the days when it first came to them from India, was welcomed by the Chinese because it satisfied spiritual longings and religious needs that were not met by the strict and somewhat stoical, rational ethics of Confucius' system. In the centuries that have passed since those days of enthusiastic reception, Buddhism itself has lost much of its original vitality. For the most part the Buddhist clergy are ignorant and superstitious, unable to find for themselves or to give to others any adequate spiritual interpretation of the symbols which they venerate and guard. Probably in many cases the symbol has usurped the place of the spirit which it was intended to manifest.

There are, of course, temples and monasteries that stand in notable contrast to the general degradation of the gospel of Buddha. Pu To Shan, a beautiful island off the China coast near Ning Po, is still a beautiful refuge for spiritual meditation and consolation. T'an Che Szu, a large monastery in the Western hills near Peking, maintains religious services impressive even to the casual

European week-end visitor. Here and there within the temples one can find among the priests some who can discuss with intelligence the fundamental doctrines and philosophy of their faith. At T'ien Ch'eng Szu—The Temple of Heavenly Completion—set in a charming gorge on picturesque P'an Shan, east of Tung Chou, I have visited often with great delight of spirit. I knew two Buddhist friends, old Fa Po and his assistant, Hsiu Sheng, from whom I have learned much of Buddhist teaching. With them I have more than once discussed with profit the things of the spirit. We must not judge Buddhism too harshly in spite of the degenerate priests so frequently seen and the commercialism evident at most temples. Many Chinese undoubtedly find real spiritual uplift through Buddhist worship. Very likely in the private Buddhist chapels found in the homes of wealthy and refined people there is a truer spiritual life than in connection with the great temples.

But it was in a temple that an experience I had taught me not to judge too much from outward appearances. I was attending a ceremony of initiation at the Hua An Szu in Peking. It was in the great hall before the bronze images that represent Buddha, self-poised, in calm contemplation. Listening to the moving, minor quality of the chant with which the worshipers intoned the wondrous names of Fo, I had watched the fiery "baptism" of each candidate as he was branded at three points on the wrist to mark his vow to keep the "five laws." As the service ended, a flippant attendant asked me if I did not want my arm branded too. An old lady, whose

daughter had just taken the vows, listened closely as I replied: "I am curious to know the experience, but I could not receive the branding as a believer in the Fo. I am a Christian. To receive the branding merely out of curiosity for new experience and without inward faith would be an insult to your religion and treachery to mine, would it not? Is not real religion a matter of the heart?" The old lady turned to me at once, eagerly saying: "Is that the way you Westerners, you Christians, speak of your faith? Is the reality of religion for you also an inward experience of the heart?" Unfortunately, it was not possible to continue the conversation which began so interestingly, but I have thought better of all Buddhists ever since, and have wished that Christians and those of other faiths might find easier access to each others' hearts, and so to an exchange of inward experience by which "all the truth," of complete religious faith, might be more easily understood and received.

There are fortunately in Buddhism, as in Confucianism, efforts being made to draw together in sincere fellowship all those who feel spiritual need, and who wish to cleanse present-day Chinese Buddhism of its most evident faults. In China, as well as in Japan, there is a modern Buddhism. The leader of this movement in China is the monk, T'ai Hsü. He was brought up among droning priests and shared in the daily monastic routine of the T'ien T'ong Monastery in the beautiful Chekiang Hills near Ningpo. "But there must have been in his veins some blood different from that of his fellow priests,"

writes the Rev. Frank Millican, "or the person of a previous existence whose 'karma' was reborn in him must have lived a life that merited much, that he alone, of hundreds, should have risen above the humdrum existence of his fellow priests and have emerged as interpreter of Buddhism to this age."

After his ordination as priest at Tientsin, opportunity was made for him to study in Japan, and it is very likely that he received there knowledge of the outside world and of other religions and philosophies that stimulated in his soul plans for the reform and propagation of Buddhism. Initial efforts were not successful, and T'ai Hsü retired to the famous island, Pu To, for study and meditation. He might easily have gone on to the end of his days in such quiet restful life, finding satisfaction for his own soul in spiritual meditations far removed from the active and soiled life of the every-day world. But a few friends, who knew of his original hopes and plans, prevailed on him to sacrifice the life of inward peace and contemplation, just as his predecessor, Gautama, did, in order to be of service to his needy fellow men. He went to Shanghai and organized a Buddhist society, and then to other centers, organizing societies and clubs. In 1920 he became editor of a monthly magazine, *Hai Ch'ao Yin,* "The Sound of the Tide," devoted to the renewal of spirituality among Buddhists and to plans for a comprehensive reform of the entire religion in China. In the plans proposed there is provision for "seven model monasteries, propaganda bureaus, benevolent associations, orphanages, reading rooms, lecture bureaus, publishing

departments, and a system of schools heading up in a college in Wuchang."

The propaganda features of the plan were those first taken up. T'ai Hsü and others have traveled throughout China giving lectures under the auspices of Buddhist clubs already in existence or organized under their direction. They have also spoken before various groups of educationists. T'ai Hsü has lectured several times in Peking. His lectures have attracted the attention of students, and many among the younger intellectual and political leaders of the capital have gone to hear him. In addition to giving his own interesting interpretation of familiar Buddhist doctrines, T'ai Hsü seems particularly interested in bringing Buddhism into the closest possible contact with the social life of to-day, in order to exert real influence upon it. Whatever spiritual inspiration anyone receives must be given expression in social service. In an article entitled, "There is no Need Either to Destroy or Reform the Christian Church," he contends that hospitals, schools, social service, etc., of which Christianity boasts, are not due to Christianity, but are common to all religions and all times. An interesting and recent activity of T'ai Hsü was the conference of Chinese Buddhist leaders held in the summer of 1922 in a temple at Kuling.

This conference, as reported by a Christian, Mr. Karl Ludwig Reichelt,[1] brought together one hundred monks and lay devotees, a few Japanese Buddhists, some tens of interested Chinese, and a number of foreigners who

[1] *Chinese Recorder,* November, 1923.

dropped in occasionally. The broad-mindedness of T'ai Hsü is shown by the fact that he had invited Mr. Reichelt, not only to attend, but to speak at the conference on "The Relationship between Christianity and Buddhism." The aims of the conference, as expressed by T'ai Hsü were as follows:

1. To stir up deeper interest in religious thinking and to promote a deeper spiritual life among ourselves.
2. To lead Buddhism in China to conform with and influence the life of society as never before.
3. To come in contact with sincere religious people of other religions, and to talk over religious problems with them to our mutual help.
4. We especially feel that Christians misunderstand us. Many of them only come in contact with ignorant and immoral Buddhist monks, strolling around in the streets. They think all Buddhists are of this type and that we are all given over to dark superstitions and do not really cultivate religion. We have started this conference movement to show you that this is not true.
5. Finally, I will not conceal the fact that we hope through you to influence Western countries, where Buddhism is not very well known. We think Buddhism has something very valuable to give the world.

The conference gave a cordial reception to Mr. Reichelt's address, which was based on the precious expression, "The Word, *Tao*" as given in John's Gospel. Mr. Reichelt showed how the true *Tao* has been eternally at work giving life and light, but was fully manifested to appear on earth in the Son of Man, Christ Jesus. He interpreted the *Tao* by "expressions familiar to the audience because taken from the Buddhist sutras and

ritual so wonderfully rich in deeply religious terms." Is he not right in feeling that these terms ought to be "baptized" and taken into the somewhat poor terminology of the Christian Church in China?

Under leaders similar in spirit to T'ai Hsü, a real revival of Buddhism seems to be going on, particularly in the provinces of Kiangsi and Chekiang. In many of the large cities old temples are being repaired and new ones built. An increase is reported in the number of monks, and in the number of those who become lay-brothers by pledging themselves to the first five of the "ten commandments" required of the priests.

In addition to the magazine already mentioned, *Hai Ch'ao Yin,* there are others which give opportunity for discussion of religious problems and of the aims of the new movement. *New Buddhism,* published at Ningpo, is one of the older and more important of these. The republication of Buddhist texts, with the help of wealthy supporters, is another form of the movement. A dictionary of Buddhist terms has been compiled to make the Buddhist terminology more intelligible to scholars of other faiths. Many books are also appearing which seek to interpret Buddhist teaching in the terms of Western philosophy and to harmonize it with modern teaching. Apparently, a movement of reform, which had begun some years ago, has found in T'ai Hsü a prophet who can lead it from the cloister and study into outreaching contact with people of all classes, with an earnest purpose to serve them.

Parallel with the reform within Buddhist circles, there

has been during the last five years a large increase in the number of those who are studying the religion. These men are usually scholars of the older type, rendered inactive both by advancing age and by the political revolution which overturned the Manchu dynasty which they had served as high officials. In the evening of life, and perhaps with some sense of remorse for the practises required of them in official life, they are seeking some means by which to win inward peace. I think of a friend, Hon. Wang T'uh Shen, the first citizen of Tung Chou, formerly governor of the province of Kwangsi, who is the leader of such a group. He told me very eagerly of the studies he was carrying on and of the exercises which he went through each morning to cultivate a spirit of contemplation by which to escape from the worries of life. The eagerness with which such men turn to any teacher who seems to promise spiritual satisfaction is a pathetic sign of an unsatisfied inward longing. Buddhism, like Confucianism, is responding to the invigorating currents of a new life in China, by an effort to regain its power and inspiration.

3. *Taoism*

We have seen the stirrings of a new life in religious Confucianism and in Buddhism. Does Taoism, the traditional third member of the triad of Chinese religions, show similar signs of searching for freshened vigor and new activities? Are there signs of a spiritual quest among the followers of Lao-tzu?

As is well known, religious Taoism of the present time in China is by far the most superstitious of the forms of religion which the Chinese have developed and followed. Tibetan Lamaism alone is a more debased religion. With few exceptions, Taoist priests are altogether ignorant, and more, degenerate. Magic practises and devil worship are closely associated with Taoist temples. It is difficult to see how any sort of reform movement can renovate current Taoism. The critical and scientific spirit of the age is against the ignorant superstitions that, for the most part, form the basis of Taoist beliefs. Almost every sort of newspaper in China carries in the course of each year many articles pointing out the absurdity of popular superstitions regarding *feng-shui,* notions regarding spirits of mountains and rivers, demonology, astrological conceptions, and alchemistic practises, and the whole series of methods by which devotees seek the elixir of life and immortality. No one will complain if this program of popular enlightenment is completely successful and the whole miserable magic of modern Taoism wiped out. Everyone in China, as well as in the West, will rejoice if the noble philosophy of Lao-tzu can be rescued from the hands of official Taoism and become again a subject for rational and intelligent study. But I know of at least one city in which the Taoist temple was completely renovated only a few years ago, and this was done on the initiative of the foremost scholar of the city, a city which is itself famous for the number of scholars whom it has produced. At the instigation of this noted literatus, the city fathers decided to repair this temple rather than

establish new schools of a modern style. A fund of several thousand dollars was raised to renovate the "City Temple." I have never seen elsewhere such resplendent images as the god of literature, with his famous vermilion pencil, and the spiritual ruler of the city in the underworld, with all his attendants.

Numerous groups of Chinese thinkers are devoting themselves to special critical and appreciative study of Lao-tzu's teaching, and it is fair to include them among those in China who in this day are on a quest for new sources of spiritual inspiration. A notable example is the well-known Admiral Ts'ai Ting-kan, who has devoted himself for years to special studies of the *Tao Teh Ching,* and has recently published, at his own expense, a new edition with suggestive notes of his own. Admiral Ts'ai has studied in the West and brings the methods of historical and philosophic study which are in use there to his critical research into the religious philosophy of Lao-tzu.

Another movement very directly related to the original philosophy of Lao-tzu and Chuang-tzu [1] is known by the name of the *Tao Yuan,* College of Tao, or Hall of Truth. It is not altogether free from what many would call superstitions, for it had its origin in the spiritism and experiments with the occult which in more gross forms are characteristic of popular Taoism. The Chinese "planchette" or device through which communications

[1] These are the really great philosophers whose books form the first classics of Taoism and whose teachings have been so grossly misinterpreted and misued in the historical development of the Tao Chiao or popular Taoism.

from the spirit world are supposed to be received, has been made use of for centuries in wide circles by those desirous of knowing about their prospective fortunes. Western interest in psychological research and spiritistic séances has given a fresh impetus to groups of educated and intelligent people in China to experiment with this instrument. The planchette is of a very simple form, consisting merely of a stick about the size of a broom handle and a yard long, with a slighter bent stick set at right angles to the thicker one at the middle on one side. Two persons each take one end of the larger stick while the tip of the bent "pencil" rests in a tray of sand wherein ideograms can be traced as they are delivered under the influence of the "control."

In the winter of 1920, an officer in the Chinese army at Tsinan, while playing with this planchette, was amazed to receive a complete book purporting to come from the *Great First Cause*. This book was entitled *The North Pole True Scripture,* meaning the pivotal teaching for the whole universe. The impression made upon the officer, whose name was Liu Min-tseng, was so great that he and his friends determined thereafter to use the planchette only for serious revelations and for directions from the unseen world. Out of these beginnings there has sprung the movement called the *Tao Yuan,* which has developed with surprising rapidity. Its tenets are very largely a syncretism of the five great religions—Confucianism, Buddhism, Taoism, Mohammedanism, and Christianity. A few quotations [1] from a small *Tao Yuan*

[1] *Chinese Recorder,* March 1923.

catechism will give most quickly the plan and purpose of this movement.

1. *What is the object of the Tao Yuan?*

The object of the Tao Yuan is the equal cultivation of the inner life and its outward expression. Generally speaking, the cultivation of the inner life consists in meditation, and the cultivation of its outward expression consists in philanthropic work.

2. *What are the advantages of Meditation?*

Meditation purifies the heart and moderates the passions. It is the root of the cultivation of character and of the salvation of men. This the understanding all know.

3. *What is meant by Philanthropic Work?*

It is to carry on, without being emulous of vainglory, all kinds of merciful work, in which teaching and feeding (the needy) are regarded as of equal importance.

4. *The "Way" (Tao) of what religion does the Tao Yuan teach?*

It teaches the Great "Way" of the Source of All Things. It does not inquire what the advantages of any particular religion may be; but does its utmost to help each.

5. *How did the Tao Yuan arise?*

It was established by men influenced supernaturally by God, by means of the planchette.

(The planchette cannot move of itself; it is neither brownie nor sprite; nor has it been evolved by science or electric power. It is genuine, unalloyed, and has sprung from the rightful bounds of the "Tao." Before the planchette was known, there were men whose spiritual nature was related to the Divine as intimately as is made possible by the planchette. Such were the Founders of the Five Great Religions.)

6. *Who is the God worshiped by the Tao Yuan?*

He is the Primeval Father together with the Founders of the Five Great Religions—Christianity, Mohammedanism, Confucianism, Buddhism, and Taoism.

The movement is now well organized and is spreading rapidly throughout China. In June, 1922, there were thirteen cities in which *Tao Yuan* headquarters were established and over twelve hundred active devotees. With a systematic organization supported by monthly magazines and other forms of publicity, the movement has undoubtedly spread to much wider circles by the present time. Like every sort of eclectic religion, the movement has obvious weaknesses. On the other hand, it is certainly significant that there is such an endeavor to bring together the best of all the great religions at present working in China. The spirit of tolerance and mutual appreciation characteristic of the devotees is certainly not to be condemned. A number of Christian Chinese are more or less closely associated with the movement as well as representatives of the other religions which have been mentioned. Most of those associated together do not give up their own particular religious views; they regard the movement as spreading general religious truth, the common religious convictions held by all. Particularly good points in the movement are its distinct emphasis on practical social philanthropy and the friendliness which it cultivates among its own circles and between its own groups and all others, whether religiously inclined or not, who are interested in social service in China. The movement can already be credited with successful emphasis on stricter moral standards among official classes. The spiritualistic elements are, of course, a notable weakness. It is evident that the men and the doctrines of this movement must be patiently

and sympathetically studied by the representatives of other religions and by all those who are interested in bringing to the Chinese a fresh religious dynamic. Although an eclectic system, the emphasis upon the *Tao* relates it distinctly to the teaching of Lao-tzu and justifies us in labeling it as a spiritual quest within Taoist circles.

4. *The Hsiao Chiao Men or Smaller Religious Sects*

From the earliest times, Chinese religious life has been characterized by a large number of cliques and societies organized about a religious nucleus, but outside of the major religious institutions and their development. In every Chinese community today there are men and women known among their fellows as *Shan Jen* or "good people," who are distinguished for their high moral character and their support of good works for the public welfare. They are persons who have not found spiritual satisfaction in the established faiths and who represent real searchers after truth. Many, if not most, of the earnest and serious religious people of China are found in such groups. A number of Chinese from these sects have been led into Christianity, led by their lifelong eagerness for truth and goodness to make inquiry as to what the new faith has to offer. I think of one such whom I knew, Mr. Hou Sheng-ch'ing, from the little village of Pang Chia Chuang in western Shantung. He was the leader of a sect of this sort that met regularly in his home for worship and for meditation on things of the spirit and was him-

self devoted to activities for the social good of his village community. On a trip to Tientsin, he was told of the preacher of a new teaching of love and service—the Way of Jesus—and was interested to make earnest inquiries regarding the truth which they claimed to know. Upon his invitation, American missionaries went to his home, where they were very soon invited to conduct regular services. During the famine of 1878, Mr. Hou assisted the missionaries in distributing the meager relief which was all that was possible in those days. Inquirers attracted to his home formed the nucleus out of which a Christian work developed which soon became one of the most important stations of the North China Mission of the American Board. This work developed into a complete missionary plant with churches and schools for boys and girls and a hospital which was moved in 1914 to the near-by district of Teh Chow, from which it ministers uplift, healing, and salvation to a wide region. In other regions in Shantung, Christian missionaries have been able to bring spiritual guidance to people of such sects, which led in some cases to the adoption of Christianity by whole groups. The work of Dr. Hunter Corbett, the well-known veteran itinerant missionary, in this field was particularly successful.

As an example of the practises of these groups, let me give the story of one of my former students, Ch'én Tieh-shang, who is now a Christian pastor, active in the Chinese Home Missionary Movement. Mr. Ch'én has told me of the little sect of which his father was leader. The company had regular times for meeting together,

when by means of meditation, prayer, and the burning of incense they sought immediate communion with the Primal Father and Heavenly Spirit. The members of this society were all vegetarians and followed rules of living based on the ethical practises of Confucianism supplemented by the Buddhist doctrines of the "heart" or inner life. There was absolute sincerity in this company and a conscious connection with a definite divine dynamic that brought strength for every-day living and guided the entire conduct of life. Mr. Ch'én and his father later became Christians, finding in the spiritual life that came to them through discipleship with Jesus the fulfilment of the purposes which they had been trying to carry out before their acquaintance with missionaries.

Professor Lewis Hodous, who has made what are probably the most careful recent studies into Chinese religious life, gives an interesting account of these sects in his article on "Non-Christian Religious Movements in China" in the volume on *The Christian Occupation of China* prepared by the Survey Committee of the China Continuation Committee of China. Dr. Hodous says:

"These sects spring up quite naturally, especially at a time of national trouble or local difficulty involving the well-being of society or certain sections of it. Many of the present sects are survivals of sects long existing in China. Their names are often changed, but the society is the same.

"These sects were organized for some definite purpose,

self-protection, protection of the social ideals, of the social life, of the nation against a decadent dynasty or the hated foreigner, the attainment of peace and contentment, to gain power over the spirit world and assist in warding off disease, calamity, famine, floods, and the attainment of long life here and hereafter. They have as their aims the attainment of values which are of great importance to certain groups. Hence they often manifest a high degree of religious feeling.

"They are organized not only about some desirable ideal, but this is usually embodied in some god. Often it is the name and influence of the founder that holds them together."

Not all of these sects are on such an elevated spiritual plane as has been indicated in the examples mentioned above. Some of them emphasize political activity, and for this reason the government in the past has been suspicious of them and often hostile, endeavoring to suppress them. One of the strongest, which was founded in the Ming dynasty, is the *Tsai Li Chiao* which forbids the use of wine and opium and observes the rituals of Buddhism, the practises of Taoism and the morals of Confucianism. Most of the members of this group are of the lower classes. Another society, the *Chin Tan Chiao,* or sect of the philosopher's stone, makes much of universal love, but includes in its practises many that have astrological and alchemistic significance. Magic is resorted to by some of these groups; others stress healing and the relief of mental ailments; while for others

philanthropic enterprises are of primary importance. In the knowledge and use of hypnotism and of psychological methods, these sects resemble those who support faith-healing and the Coué movement in the West. Professor Hodous finds these societies in practically all parts of China. Many of them include not only the simpler folk, the poor and needy of the land, but numbers of the gentry and official classes as well.

Chinese religious psychology will never be fully understood until more careful analytic studies have been made of the religious beliefs and practises of these sects as well as of the religious psychology of those who follow the standard triad religions of China. Professor Albert C. Parker, of Shantung Christian University, has made some interesting preliminary studies in this field. His conclusions may be summarized somewhat as follows:[1]

"There is a good-sized body of people whose religious life is almost nothing. From five to twenty-five per cent of the people, or from twenty million to one hundred million people, profess to each of the following statements: they have no religion; never go to a temple to worship, their only purpose in going to a temple is to see a fair or theater; they never have any use for a priest; never pray at temples or in their homes nor even to their ancestors; never have given money for building or repairing temples, and their religion never costs them anything; they do not worship at home nor at the graves of their ancestors, they do not know of the existence of religious books; they say that there is no result from doing good

[1] *Chinese Recorder,* August and September, 1922.

or evil; that men have no souls; and that they have no idea what the correct answer to many of these questions is."

There is a small percentage of people who say they pray for forgiveness, whose purpose in living is to be good, who say men must repent to have their sins forgiven, who believe there is only one god and no evil spirits.

The following beliefs are among those subscribed to by more than two thirds of those who answered Professor Parker's questions:

There is a way to escape from the results of sin.
There are many gods.
Gods can help men.
Gods send trouble to men.
There is one god who is over all the others.
Souls live after the body dies.
There is a government in the next world.
Souls of dead men may punish living men.

More than half of those questioned subscribed to these beliefs or practises:

A man can be a Confucian, Buddhist, and Taoist all at the same time.
He goes to worship at a temple less than five times a year.
He goes to several different temples—Buddhist predominating.
He prays at temples—chiefly to the temple gods.
He prays chiefly for prosperity and the healing of disease.
He worships in his home about twice a month.
He prays to his ancestors.
He worships at the graves of his ancestors about twice a year. The worship is about the same as that in the home.

5. *Hsin Ch'ao and Scientific Religion*

I have tried to picture something of the renewal of spiritual quest within the distinctly established religious circles in China. A final question must be considered. Does *Hsin Ch'ao*—the promising movement toward renewed intellectual fertility and creative achievement—have any direct bearing upon the religious interests of the Chinese? The general answer to such a question is certainly in the affirmative; but such direct relation to religious interests may well be negative and destructive as well as positive and constructive, and it will be necessary to analyze particular phases of the general answer.

The strong, critical, and scientific spirit which underlies *Hsin Ch'ao* might well be expected to result in anti-religious tendencies, and such is actually the fact. No exact percentages can be given on this point. My own impression is that at least one third of the leaders of *Hsin Ch'ao* are either indifferent or hostile to religion. Two years ago, an active anti-Christian movement suddenly developed among undergraduate students and spread rapidly through most of the Government institutions in China. The English philosopher, Bertrand Russell, lectured in China, chiefly at Peking, during the winter of 1921 and 1922 and was invited in January, 1922, to present his specific views on religion at a joint meeting of the Young China Association and the Philosophical Club of Peking Students. The caricature of religious be-

lief and the distinctly anti-religious views, presented by Mr. Russell, stimulated Chinese hostility to the meeting of the World Student Christian Federation, and to the National Christian Conference of China which were to be held in April and May respectively and were being widely advertised in educated circles at the time. A group of radical socialists in Shanghai, who wished to give publicity to their anti-capitalist views, took advantage of the opportunity by linking Christian and religious enterprises with the capitalistic organization of society, and inaugurated what soon became a violent anti-religious and anti-Christian outbreak. Proclamations were issued against religion, and local anti-religious clubs were formed to rescue the student classes from the oppressive burden of religious doctrines and dogmas of every sort. Hot-headed youngsters led the attack. Very few members of university faculties or mature scholars joined in the movement. In many cases, such men pointed out the weak reasoning of the more or less flamboyant student proclamations and protested against what they claimed to be a dangerous infringement of the constitutional right to religious freedom. Both non-Christian and non-religious leaders shared in such protest.

The specific criticisms which this movement leveled at Christianity will be considered in the next chapter. The period of active propaganda for the movement was short-lived. Its chief effect was probably to give increased publicity to the two notable religious meetings against which it desired to protest. Still it undoubtedly repre-

sented a tendency among Chinese students which still continues and is the inevitable result of new acquaintance with scientific rationalism. Moreover, the criticisms of religion and of Christianity ought not to be carelessly disregarded. It is probably wrong to claim that this active hostility to religion was directly due to *Hsin Ch'ao*. The movement does undoubtedly encourage a spirit of superiority to superstition and to religion based on intellectual grounds and on indifference. On the other hand, one must, in fairness, note that *Hsin Ch'ao* is not necessarily either hostile or indifferent to religion, for among its recognized leaders there are some active and earnest Christian men and women as well as many who support other forms of religious faith.

Dr. Hu Shih-chih, to many the most significant personality in the *Hsin Ch'ao* movement, claims as the faith by which he himself lives a scientific religion very much resembling the "religion of humanity" of Comte. Dr. Hu refused to take any part in the anti-religious movement that has been mentioned above, claiming that he was a religious man, although he distinctly expressed his disbelief in any personal God. The "great society" or society of mankind is for him the super-personal power in devotion to which he finds inspiration and "spiritual satisfaction." Disbelieving in personal immortality, Dr. Hu has written in noble language of the eternal "larger self," that is, the *socialized self*, the life of humanity, to which every individual contributes whatever he is,

whether bad or good, and through which the individual is absorbed into social immortality.[1]

The Honorable Ts'ai Yuan-pei, until recently Chancellor of the National University of Peking, was, so far as I know, the only notable intellectual leader of modern China who definitely associated himself with the anti-religious movement. Dr. Ts'ai presided at anti-religious meetings called by the students of Peking and in other ways gave public approval to the movement. But it is interesting to note that Chancellor Ts'ai's hostility was directed against the superstition and dogmatism of traditional religion rather than against the inner inspirations which the true religious spirit seeks. Dr. Ts'ai is himself a leader in a definite movement to provide a scientific substitute for religion. He recognizes the need of the human heart for the emotional satisfaction usually associated with religious values. He believes that the conception of "The Beautiful" is a sounder basis for them than can be found in traditional religions. He advocates esthetics as a scientific substitute for religion, a philosophy that is free from irrational dogmatism and unscientific superstitions. It is worth noting that he has been, himself, a careful student of the religious views of the Chinese. While a student at the University of Leipzig, he contributed an article on the Chinese conception of God to a book prepared by Dr. Nathan Soderblom, at that

[1] Readers who are interested in tracing the views of Dr. Hu and other leaders regarding religion should study the series of articles entitled, "What the Chinese Are Thinking about Christianity and Religion," to be found in the *Chinese Recorder* for October and December, 1922, and May, 1923.

time Professor of the Philosophy of Religion at Leipzig, now the Archbishop of the Swedish Lutheran Church.

Chancellor Ts'ai recognizes man's need for emotional inspiration. His scientific training and the influence of his experience while a student in Germany and France have made him a devoted follower of Comte and of European scientists and philosophers. With some of them, Dr. Ts'ai is inclined to react against the undue moralizing characteristic of so many Chinese thinkers. He believes that he is able, through esthetic appreciation, to secure the value of synthetic experience usually associated with religion as well as to find inspiration from noble and refined ideals. Chancellor Ts'ai has great influence because he is one of the few mature Chinese scholars to be found among the *Hsin Ch'ao* leaders, one who was trained under the old Chinese classical system and who is also liberal and modern-minded. He has recently resigned his university post because of political hostility to his plans. During his administration, the National University of Peking had developed in a remarkable way. A group of earnest-minded leaders had been brought to the university, who became the center of energy for the entire *Hsin Ch'ao*. For the past five years members of the faculty as well as the students of the National University have been the outstanding instigators of new intellectual activity for the whole of China.

You will surely note that while Dr. Hu and Chancellor Ts'ai may, in one sense, be regarded as anti-religious, they represent, each in his own way, an endeavor to be thoroughly loyal to scientific spirit and method and, at the

same time, to provide for securing the inspiration, moral dynamic, and inner poise and peace which are usually found in the highest types of religious experience. I believe it is not untrue to say that the *Hsin Ch'ao*, even in its attack upon conventional religion, represents a real spiritual quest as it seeks to make use of rationalism and science in the search for ultimate truth.

6. *Christianity and the Spiritual Quest*

Ranging between the endeavor to revive ancient doctrines and traditional religious practises on the one hand and modern experiments in eclecticism and in scientific substitutes for religion on the other, we see the Chinese starting with fresh interest upon the long quest for spiritual nourishment and salvation. Is it not plain that Christianity in China has a fair chance only as it seeks more generously, sympathetically, and critically than it ever has done in the past, to understand the religious psychology that underlies these spiritual quests of the Chinese, seeks with patient devotion to find contacts in indigenous Chinese religious teaching for the gospel of Jesus Christ, and interprets its message in a terminology more familiar to and better understood by their yearning hearts?

This modern spiritual quest presents the most direct challenge to Christianity in China. There must be sympathy with the questing spirit, while the weaknesses and incompleteness of the old systems that are being revived

must be pointed out. Sympathizing with the desire of Neo-Confucians for a fresher moral dynamic, one must point to the facts of moral decay in China which demonstrate some lack in a teaching that was in ideal noble and sound. Christianity is challenged to produce character more effectively moral than can be gained through Confucianism alone. So this new Confucian quest may be fulfilled in the complete message of Jesus.

Neo-Buddhism presents the challenge from another angle. Here the effort is toward deeper spiritual satisfaction and an inward renewal of the spirit that will work itself out in truer conduct. The likenesses to Christianity are evident. The movement must be studied by the Christian; he needs a fresher understanding of the phrases, formulæ, and ritual through which the Buddhist faith has expressed itself with satisfaction to millions of Chinese. Whatever points of similarity are found need to be developed wherever possible; familiar Buddhist phrases should be used through which to interpret the Christian message, so that it may be more readily understood and appreciated by the spiritual-minded of China. At the same time the difficulties before the movement need to be pointed out; the decay of Buddhism in China is such that one may question whether any movement of reform from within could ever be successful. The Christian is challenged to use all the wisdom and tact available in order to unite sympathy with criticism. It is necessary to point out, not only the likenesses, but the vital differences between Buddhist and Christian faith. Here again the challenge to Christianity is to present

Christ's message freed from the encumbrances of tradition and denominationalism—the simple way of life which Jesus taught, the renewal of life in intimate relation to God.

In relation to the new Taoism there is needed a keen apologetic to show the ineffectiveness of every eclectic religious system that has been tried in the past. With real sympathy for the attempt that the Tao Yuan is making, the Christian needs to show the insufficiency of a faith that is not based on sound convictions. The problem is to combine tolerance with personal conviction. A fresh study of the movement is needed as well as of the Taoism which underlies it, in order to show the ineffectiveness in the direction of life of the vague spiritual generalities that characterize the movement. Historical evidence must be cited to show how easily religious methods based on spiritism degenerate into superstition. The gross debasement of current Taoism is sufficient evidence to show that something radically different is needed.

With relation to the smaller religious sects the challenge is once more to an intelligent study and sympathetic understanding on the part of Christians. The yearning heart should never be offended by brusque attack. Probably more can be learned of the religious psychology of the Chinese through these sects than in any other way. Here too the fulfilling power of Christianity may perform a large service.

Against the anti-Christian movements of recent years Christianity needs a more vigorous defense. Such a defense must be found in a fearless facing of scientific

truths and a willingness to consider adequately all the facts of human experience. The charge that Christianity is the foreign religion can be met only by an emphasis upon the indigenous Chinese Church. The best defense against the charges that Christianity is linked with the capitalistic organization of society will be found in recovering the spirit of Jesus in its teaching and by linking the Christian task more evidently than has yet been done with the interest of the whole social body, and with the uplift of those classes that are too often disregarded and rejected.

The spiritual quest of the Chinese today should be a tremendous incentive to the Christian task. The opportunity and the difficulty of meeting it reenforce the challenge. Christianity should be more effective because it is met by rival claimants to the spiritual allegiance of the Chinese. The task is not to be accomplished by easy self-confidence. By means of self-criticism and a humble search for the essential message of Jesus, Christianity must prove itself more truly fitted to meet the varied phases of China's spiritual need than any other faith. More than ever before the Christian enterprise needs the guiding spirit of the Master she follows, who came not to destroy but to fulfil. Christianity has a chance in China if it can show itself to be "a more excellent way" and can prove its claim to fulfil more completely than any other faith the deepest and most far-reaching longings of the human soul.

VI

Christianity Creative

Any exact observer of modern China, whatever his own views regarding religion or his attitude toward Christianity, would find it necessary to take serious note of the Christian movement in Chinese life today. In fact, no picture of present-day China that omits this feature can be considered complete or true. Christianity is not only one of the essential facts, but it is a creative force which must be taken into account as one looks forward into China's future.

The purpose of this book has been to present the essential social, intellectual, and spiritual situations in relation to which the Christian enterprise must be conducted. In the present chapter the endeavor will be made to focus attention upon the Christian enterprise itself. We shall consider the achievements, the problems, and the future outlook and influence of Christianity in China and suggest ways in which the American Christian can cooperate in this enterprise.

1. *Christian Achievement*

Christianity is not a recent arrival in China. It has had a long and varied history full of vital interest. This still awaits the historian, who, equipped with scientific acumen, trained in observation, and inspired by sympathy for the religious aspirations of the human race, will pro-

duce one of the epics of the world. Such a history would begin with the story of the Nestorian missionaries who first brought the gospel of Jesus to the Chinese in the seventh century. It would describe the success of their work in the succeeding centuries, and would seek to explain the causes which led to the merging of the movement with Mohammedanism and Buddhism and its final disappearance as an independent force. It would trace next the development of Christianity in the Far East under the Mongol conquerors who followed Jenghis Khan. Then it would proceed to describe Roman Catholic missions which have been at work with varying fortunes since the latter part of the sixteenth century. The concluding chapters would give a detailed account of the modern Protestant activity inaugurated by Robert Morrison in 1807.

This chapter is not the place for such an extensive study, but it is worth while to have suggested the survey which should form the proper background for the following discussion. The complete evidence of facts and figures cannot be given, but it will be well to present a brief summary of the Christian achievement in China, since this must form the foundation for intelligent discussion of the particular problems before us.

The Christian community in China if measured in figures alone would seem to be so small as to be almost negligible. The estimated two million Roman Catholic Christians increase regularly. It is probable that over one hundred thousand adherents are added each year. Roman Catholic methods are often criticized on the grounds that

they rely too much on foreign protection and show a willingness to accept any sort of convert. The charge has often been made that financial reward is held out to those who become converts. Catholic leaders answer this criticism by saying that they no more expect the first generation of Christians to develop a high level of moral character than did St. Paul. They claim that once a man is converted, though he may be a thief and a swindler, Christian grace sets to work and within three generations real Christian morality and spirituality bear fruit. There is no question but that the orphanages, schools, and hospitals maintained by the Roman Catholics in China have been of real service. In the last few years the Roman Catholics of the United States have entered China and are injecting into the work the push and enterprise of American Catholicism. It would be well if Protestant missionaries would more generously recognize the great amount of good that has been done by their Roman Catholic colleagues.

The Eastern Orthodox Church grew up in connection with the diplomatic service of the Russian government established in Peking in 1717. The well-known Russian colony in the northeast corner of Peking still occupies the land set aside for this mission by the Emperor K'ang Hsi (1662-1722). One can hear there from Chinese voices the characteristic and beautiful Russian singing. While there are several chapels of this Church in the neighborhood of Peking, the entire community of believers cannot be more than six thousand.

The Protestant churches give four hundred thousand

as the figure for their membership, but these are all communicants. Including the persons under Christian instruction and the children of Christian families, the Protestant Christian community probably numbers about one million. In comparison with the usual estimate of the total population of China—four hundred million—it is plain that the Christians constitute less than one per cent of the population. It would be wrong, however, to estimate Christian achievement by such a comparison. Christianity has exerted an influence in China quite out of proportion to the number of church members. Protestant Christianity, in particular, has released forces which are influencing many phases of Chinese life.

Certain well-defined emphases making for progress in modern China were initiated and fostered by the Christian movement. Among these may be mentioned:

(1) *Medical service.* The work of the Christian physician is recognized by everyone. Peter Parker, the pioneer medical missionary who arrived in China in 1834, has been followed by a noble company of men and women who, in devotion to Jesus Christ, have brought to thousands of Chinese relief from suffering, and healing and strength. They have established numerous hospitals and have opened dispensaries. They have founded medical schools for the training of Chinese physicians. They have translated books which imparted the latest medical knowledge of the West. They have inaugurated campaigns for sanitation, hygiene, and public health. Above all, they have lifted the medical practitioner from a seeker for private gain to the dignity of regarding himself as

the public servant and the guardian of public health.

The example of Christian medical service has stimulated the Chinese to similar activities of their own. The Pei Yang Hospital and Medical College, founded by the great Chinese statesman, Li Hung Chang, was one of the first Chinese medical schools. It was frankly an endeavor to reproduce with Chinese support the medical work of Dr. Kenneth McKenzie, beloved physician of the London Missionary Society in Tientsin. This hospital still stands directly across the street from the Christian institution which was its model. Furthermore, the great work of the China Medical Board has been made possible by the long preparation carried on by Christian physicians and by their present hearty cooperation in its program. Today the Christian physician and the trained nurse have still a large work to do, for only about one per cent of the people of China are touched by modern medicine. If their services should be curtailed, not only would the Chinese suffer, but the world would be endangered by the epidemics which would spread along the highways of modern commerce.

(2) *Agricultural service.* We should not fail to note here what has already been mentioned, that the Christian enterprise has been responsible for bringing to rural communities improved methods of seed selection and the introduction of new products which have in certain instances improved economic conditions on a large scale. The beginnings of the dairy business can be traced to Christian sources which have encouraged efforts to improve stock and to develop a larger milk capacity in the

native cow. In gardening and farming, in fruit culture and forestry, Christian institutions have been pioneers.

(3) *Social service.* From the very beginning the Christian enterprise sought not only to minister to the poor and needy, but it filled the members with a social passion to improve their homes, neighborhoods, and country. The Christians and preachers have been leaders in social betterment. The record of service in times of famine and flood is a long and worthy one. At present the Christian Church is leading in making the necessary adjustments in the struggle between Labor and Capital which is looming up in China. A startling commentary on the moral need of China, as well as a recognition of the place which Christians have won for themselves in Chinese life is found in the fact that during the recent North China famine the contributors frequently refused to give until assured that the management of the funds subscribed would be placed in the hands of men of Christian integrity and not under the control of those subject to political influence. In spite of their criticism of religion and of Christianity, many leaders of the Intellectual Renaissance, *Hsin Ch'ao,* have acknowledged that they find among Christians a clearer understanding of their social program and a heartier willingness to support it than among others.

(4) *Popular education.* The new conceptions of education of the people which have been accepted by the Chinese generally and are advocated by leaders in education today had their beginnings in the humble schools for boys and girls with which the Christian work was

inaugurated after 1842. P. W. Kuo, President of the National Southeastern University, says, "It must be admitted that for some time the schools of missionaries were practically the only institutions where some form of modern knowledge was taught, and for this reason they may justly claim to have been the first modern educational institutions in China." [1]

(5) *Bible translation.* The *"Kuan Hua"* or Mandarin Bible, the Bible in the language of the common people, has been the precursor of the movement for adult education. There are certainly thousands of Chinese today who could never have learned to read, had it not been for the patient Christian teachers who guided their awkward and stumbling feet into the pathway of knowledge of spiritual truth. Probably no one can estimate how many of the well-known Chinese leaders of today come from homes in which the first real help towards intellectual liberation came through the reading of the Bible. Even in this day of widened social interests on the part of all liberal leaders in China, Christian forces are still in the lead in willing, eager service and devotion to the humblest sort of people. The leaders of the Intellectual Renaissance with their large program for social reconstruction that shall include all classes in China have yet to inspire their followers with a willingness to do the actual drudgery and routine of such service in out-of-the-way places and for humble folk. The patient, unknown, humble workers for the lowly are the glory of the Christian enterprise.

[1] *The Chinese System of Public Education.* P. W. Kuo.

(6) *Scientific education.* Whatever of conflict may appear today between science and religion in China, it is to the eternal credit of the Protestant Christian enterprise that it was instrumental in introducing modern pedagogy and the study of science. Take, for example, the work of the well-known Dr. Calvin W. Mateer, out of whose boys' school at Teng Chou Fu in Shantung, has grown Shantung Christian University with its beautiful and well-equipped plant at Tsinan, the capital of the province. His students are to be found in many places throughout China as leaders in the study of science and mathematics. For many years Christian institutions were the only ones in which a Chinese could secure any sort of scientific training. The recent notable development of education in government and private institutions should not obscure the fact that to the Christian enterprise belongs the credit of inaugurating such important work and carrying it through the time when it was unpopular.

(7) *The liberation of womanhood.* No Christian achievement is more generally recognized than the service rendered to the womanhood of China. In missionary circles, there was, from the first, recognition of the equality, if not the superiority, of women; for many of the wisest, most capable, and most devoted missionaries were women who took, as women naturally do everywhere in pioneer society, a place of equality with men in both the councils and activities connected with the work. Out of my own experience, I call to mind the group of noble women in the mission to which my father belonged, one of them his sister, who, in sane judgment and creative

imagination, often made the most important contribution to the solution of problems that came up. The Chinese women taught by such a group came to take, in spite of the traditional Chinese attitude, a place of natural equality and influence in church councils. Certainly in church meetings there was a remarkable preparation for the democratic conduct of affairs which the Chinese formally adopted with their revolution in 1911.

The foreign woman missionary assigned specifically to the task of bringing the Christian inspiration to her sisters was often the one through whom the most effective contacts were made. In innumerable instances Christian inspiration has found its way into the home and to the men of the family through the women. The general education of women began when the Western woman gathered a group of her Chinese sisters and started patiently to guide their eyes and fingers along the rows of characters. Through catechism and gospel sheets she opened the way to knowledge which had been closed in China to all women except the favored few. With all its effort, the modern movement for education has not yet provided colleges for women equal in intellectual standards to the two under Christian auspices—Ginling at Nanking and Yen Ching in Peking. The graduates of these colleges are to be found in many parts of China, not only in Christian work, but also in important positions in government schools for women. Christian schools throughout China took up the anti-footbinding crusade decades ago, early demonstrating the usefulness of women with liberated bodies as well as freed minds.

No one can estimate the influence upon public opinion throughout China that Christian women have had through their homes. It would not be far wrong to claim that the salvation of China depends more upon her women than upon any other group. For this task, Christian enterprise has not only done more in the pioneer days of the past than any other medium, but is at the present still the leading agency.

(8) *The democratic spirit in politics.* It would be a mistake to claim too much for the influence of the doctrines of freedom embodied in Protestant Christianity or to make the Christian community responsible for the revolution. But it is true that the ecclesiastical organization from the earliest beginnings provided a place in which democratic convictions could be discussed and democratic methods worked out. Avoiding partisan testimony from either missionary or Christian witnesses, one may quote the striking statement of a French writer, M. Rodes, in his *Fin des Manchous,* who, without any hesitation, attributes to Protestantism "a very large responsibility in the 1911 revolution." [1] Further evidence on this point is to be found in the position and influence of individual Christians in political life. The revolutionary hero, Dr. Sun Yat Sen, although his Christianity today may be questionable, got his early training under Christian influences, and at certain times of his career he has been associated, though somewhat loosely, with Christian organizations. There is no question, however, of the

[1] Quoted by Professor Philippe de Vargas in an unprinted paper on "China's Quest for a New Soul."

Christian devotion of Mr. C. T. Wang, formerly Vice President of the Senate and influential delegate at the Paris Conference, and more recently the successful commissioner who represented China in receiving Shantung from the hands of Japan. Dr. W. W. Yen, until recently minister of foreign affairs, is another who has maintained active Christian connections throughout his career. Another prime minister, Dr. Wang Ch'ung-hui, now the Chinese judge on the International Peace Court at the Hague, is also an active Christian.

The story of General Feng Yü-hsiang, one of the best military leaders of China, is well known and needs no more than a brief reference here. Impressed by the Christian devotion and sweetness of spirit shown by Miss Morrill, one of the martyrs of Paotingfu, he was converted to Christianity in one of the evangelistic campaigns conducted by Dr. Mott. He has taken his Christian duties seriously, endeavoring to conduct all his activities on Christian principles. Many of his officers are not only professing Christians, but they have become teachers and preachers of the word, the effectiveness of their work being testified to by many missionaries.

(9) *Individual regeneration.* The Christian achievement suggested in such a list rests, in every case, upon individual renewal. "Personal evangelism" is the root from which has sprung the expanding program of social service. A book should be written on the "twice born" men and women of China. Every missionary can give individual cases in vivid illustration of this truth. The heart and life won to Jesus becomes through Him a "new

creature" dynamic with love. Personal salvation and the social gospel meet at this point. Each is involved in the other.

Let me give as illustration the story of one family in which there is represented nearly every one of the aspects of Christian achievement that have been mentioned.

About 1870 when missionary work was just beginning in North China, almost the only contacts possible were those made through the children of the poor and needy who could be persuaded to run the risks of association with Christian foreigners. To such a school for small boys in a missionary's home there came a lad from a decadent Manchu family. He was bright and eager and learned the reading, arithmetic, and geography that his devoted teacher taught. The school grew up with the boys, as they carried it from primary to higher grades, until it became a real high school. Our lad became a leader among his fellows and decided to prepare himself for Christian preaching.

Turn for a moment to a similar school for girls. The foreign principal of the school was teacher, mother, and inspirer to the girls who came to her for every detail of their daily living. In the group was a little girl whose poverty-stricken Manchu brother was eking out the tiny pension, with which the Chinese advisers to the Manchu conquerors had cursed the tribe, by teaching Chinese to the foreign lady. As the girl grew up, she became a leader among her fellows, helping to establish the spirit and standards of a school and student body which even-

tually developed into a strong academy for girls. When it was time to plan for the boy's own home, foreign as well as Chinese matrimonial go-betweens suggested that he and the girl unite their fortunes, and so a Christian home was begun. The man went out to be a preacher in country districts and was for many years in active service. He and his wife had found personal salvation in the Christian gospel. It meant renewal of life for each of them, and as they devoted themselves to Christian service, they carried the good gifts they had freely received to others, sharing every phase of a widening service. Soon children began to fill the home, a fine company of four boys and a daughter. The home became one which illustrated to all who knew it the finest graces of the Christian family.

The bright lads were educated in the Christian schools that had developed from those tiny beginnings in the creation of which their father had shared. The boys' school was now a college, and the sons were leaders among their classmates in the college life, active in athletics, music, and social activities, as well as in the earnest spiritual revivals which came from time to time.

The story must not be prolonged, fascinating as it would be. Of the four sons, the eldest, a man of rare charm and fine ability, died in his last year of preparation in the medical college to become a physician. He was one who had already touched, by the charm of his personality and the transparent sincerity of his Christian faith, the lives of all who knew him. The second brother

also devoted himself to medical service, but graduated from Li Hung Chang's medical college, instead of the missionary institution. He entered government service at once, made a distinguished record as a teacher and demonstrator in his Alma Mater, won medical distinction in the pneumonic plague epidemic in Manchuria, has studied in Europe and America, and is now a surgeon-general in the Chinese Government and head of one of its medical colleges; a man who has carried in all the difficult positions to be met with in semi-political life the strength and power of a strong character based on the Christian dynamic, and the charm, grace, and simplicity which he learned in his Christian home.

The third brother devoted himself to education, was on the staff of his Alma Mater and of another Christian college in China; went to America, where he graduated from Yale University; gave distinguished service in the Young Men's Christian Association in America; during the War was in charge of the "Y" work for Chinese in the British and French labor battalions; and has been secretary to the director of one of China's railways. He is a man of refinement, charm, and Christian grace, and is carrying his Christian principles into the field of transportation and communications.

The next brother has chosen to follow the footsteps of his father. After his theological training in China, he studied theology in America and is now in direct Christian service connected with the National Christian Council. He represents the keen-minded, forward-looking younger

Christians who feel that Chinese should undertake fully the responsibility of directing the Christian enterprise in their native land through an indigenous Christian Church.

The daughter prepared herself in China and America for kindergarten work. By the success of their children, the mother and father are today brought in contact with wide circles of refined and influential people to which they carry the Christian message.

Such a story is typical of many that could be told. Those who would approve most heartily of the various forms of public service for social welfare carried out by the sons in these later days need to remember that these men would not be what they are and could never have done what they are doing, had it not been for the spiritual regeneration and personal salvation which came through the Christian gospel accepted by their parents.

(10) *The new individualism.* Out of this spiritual regeneration has come the new individualism which is the fruit of the Christian recognition of the inestimable and unique value of every human being whatever his social status.

(11) *Devotion to a cause.* The Chinese have a tradition for personal loyalty, but the idea of being devoted to principles and to a cause is a new conception which has come very largely from Christianity. The willingness to suffer persecution and often loss of life itself, as, for example, in the persecutions of the Boxers, has demonstrated a new energy which has come into Chinese life from divine sources.

The ratio which we found to exist between the total Christian population and the population of China was about one to one hundred. Compare with that proportion this—of one to three obtained by noting the number of Christians in a list of "The Twelve Greatest Living Chinese" chosen by vote in a competition conducted by the *Weekly Review* of Shanghai. Twelve of the fifty nominees were Christians and in the final voting General Feng Yü-hsiang, Dr. Wang Chung-hui, Dr. Wang Cheng-ting (C. T. Wang), and Mr. Yui Erh-chang (David Yui) were elected among the first twelve. The same proportion of Christians is maintained in the second group of twelve, and it seems fair to take this proportion as indicating Christian influence, not only among the leadership of China today, but in her life in general.

Christianity in its one hundred and sixteen years has sent its representatives to every province in China. One half of the counties of the eighteen provinces are occupied. Although a tiny company, the influence of the Christian community is already such a leaven that there is hardly any phase of China's modern life that has not felt the dynamic of Christian love.

This outline of Christian achievement is itself an added challenge to the Christian enterprise. If these results have been possible in the difficult days of China's transition from the traditionalism of the Manchu régime to the freedom and activity of the modern era, surely a far greater achievement is to be expected in the new era itself.

2. *Facing the Present Situation*

This estimate of the Christian achievement in China has been given, not for the sake of satisfaction with Christian progress up to date in China, but to suggest the foundation on which Christianity can build a superstructure adapted to the needs of the present time. In a sense, the preceding chapters of this book are all related to the presentation of the present situation in China. Surely the Christian enterprise must take serious account of the growing national consciousness of the Chinese and their resentment at the unjust aggressions which have marked so much of Western contact with their race. The Christian undertaking must in more expert fashion than it has yet done, deal with the great problems of the vast rural majority of China. It must also take account of the scientific and critical tendencies in Chinese thinking, and present a Christian apologetic that meets squarely all the currents and cross-currents of world thought today, for these are all represented among Chinese leaders. The Christian movement must recognize that it is itself but one among several efforts through which the Chinese today are carrying on their earnest quest for spiritual dynamic.

Two additional items in the present situation in China call for special consideration:

(1) The Christian movement is no longer either the only or the chief means by which modern ideals are being introduced to the Chinese.

(2) The Christian movement must face criticism, and

the indifference and the hostility of educated Chinese leaders.

It must be recognized that the Christian enterprise which was for long the pioneer in modern education, medicine, the introduction of Western science, and in emphasis upon individualism, has been overtaken by movements for which it has been itself in part the inspiration, but which draw now for themselves directly from Western sources that are not distinctly connected with Christian influence. Such an overtaking of Christian pioneer work has already occurred in the case of education. The chief responsibility for the education of the Chinese must necessarily be borne by the government and by other Chinese agencies. No nation should tolerate the domination of foreign influence in a matter so vital to the national life. Already, in equipment, in the technical training of the teaching staff, and in the adoption of modern pedagogical science, educational institutions controlled by the Chinese, running all the way from kindergartens through the universities, are in many respects superior to most Christian institutions. Christian education in the future will have influence in China only as cooperation is carried out, and such a concentration of resources effected as to enable the institutions still maintained to become models of their kind. The Christian institutions should be more distinctive than they are now, both in the particular field of moral atmosphere and religious teaching, and in cultivating in every pupil strength of character and the spirit of devotion to public

service. Medicine is another field in which Christian forces—the pioneers, and, for a long time, the only agencies—have been overtaken by other forces. The National Medical Association of China which has been in existence since 1910 represents a group of leaders who have already organized several excellent hospitals and medical colleges, have recognized every field in which medical service is needed, and are developing effective means for meeting those needs.

Note again that the attack on gross superstitions and magical practises is by no means limited to Christian forces. The intellectual renaissance is bringing an emphasis upon the spirit and methods of science. Its close relation to the most advanced scientific studies carried on in the West makes it necessary for a new Christian apologetic to meet a definite and vigorous attack on the defects and illiberality of religion. Within the field of social service, too, where Christian leadership still prevails for the most part, there are abundant signs that a larger use must be made of special training for Christian workers in the scientific technique which has been developed through experiment and extensive study in the West. Otherwise, a non-Christian Chinese social science will soon outdo the Christian ministry for social needs.

It is plain that in each of these fields, as well as in others in which the tendencies indicated are present though not so noticeable as yet, only work of the best quality, as measured by the most exact modern standards, should be tolerated by the Christian enterprise. Failure to render the best sort of service must be recog-

nized not only as a danger because work of a lower quality would lay the Christian cause open to attack, but as positively un-Christian and a "sin against the light."

Second, we should note particularly the criticisms already leveled at the Christian undertaking by the anti-religious movement that was briefly referred to previously. It is true that the movement found its particular occasion in the views of Mr. Bertrand Russell, which undoubtedly presented a perverted conception of religion. Professor T'u Hsiao-shih, professor of the Philosophy of Religion at the National University of Peking, sums up Russell's address in these two points:

"1. Religion is an instrument that kills man. The wars in European history have all some relationship to religion. Even the great war that has just been concluded, so cruel in its processes and results, had its roots in certain religious beliefs which served as weapons of killing.

"2. Religion in its belief in the supernatural is a hindrance to the progress of science."

He then comments as follows:

"The first point, as I see it, is based upon disaffection rather than adequate reasoning and therefore does not have much value. The second point touches a problem of philosophy and ought to be studied with some care."

Professor T'u goes on to give his criticism of Russell:

"As I see it, war is an expression of the animal nature of mankind and cannot dogmatically be said to be the sin of religion. If we must be compelled to lay this crime

at the door of religion, then in like manner we must also say that the severe struggle for existence in the natural world—the strong killing the weak by the thousands—is also caused by religious teachings. Lions, tigers, cats, and dogs are then all to be considered as being religious? What an absurdity!

"Such ideas are intentionally utilized by the anti-religious people to catch the attention of others so that religion may be thought to be a thing which is extremely cruel and evil. All this is based upon uninformed feeling that has very little foundation in reasoning, and therefore is not worth taking time to discuss."

It may be true that Russell charged against religion a sin of which human nature is more truly guilty. But whatever the misrepresentation which underlies the anti-religious spirit, the Christian enterprise must consider with care the attack developed by this movement, for the very misrepresentation indicates a certain failure in interpreting Christianity. The anti-Christian manifesto attacks the Christian Church because of its association with capitalism and the acquisitive classes; other critics call attention to the evils of outworn theological conceptions, the pettiness of feuds between Christian denominational bodies, and the danger that the Christian movement, because it is so closely connected with foreign control, should lead to a denationalizing of Chinese converts. It is significant that of all the religious views—Buddhistic, Mohammedan, Jewish—that have come to China from without, Christianity alone is popularly known as *Yang Chiao,* the specifically "Foreign Religion."

Criticism of the Christian enterprise is by no means confined to those hostile to the undertaking. Christian Chinese, eager to see the development of Christianity in China, are, themselves, very conscious of the chief defects in the present conduct of the work. Moreover, as Chinese themselves testify, some of the foreign Christian workers are the most severe critics of the undertaking and more conscious than others of their own failures and shortcomings. They are eager to confess their sin and to seek with humility of spirit and teachableness of heart to know how mistakes can be corrected and a greater measure of success achieved. Foreigners are keenly conscious of the danger lest Western domination prevent that self-development of Chinese Christianity which alone can make it an effective force in the nation's life, a force strong enough to achieve the salvation of the people.

Denominationalism is another of the evils all too plainly manifest. The recent survey of Christian occupation shows that one hundred and thirty-four different Protestant denominational groups are at work in China. Fortunately, efforts toward cooperation, coordination, and union between Christian workers are much to the fore at the present time. Whatever excuse can be given for the continuance of denominational differences in the West, there is no question about the need for foregoing such distinctions in China. It is plain that only a united Christian effort can truly bear witness to the Lord who prayed that "all may be one" in order that the world might know Him.

Westerners rather more than Chinese have criticized

another aspect of the Christian enterprise; namely, its connection with political influence. While it is true that the right to religious freedom and to preach Christianity in inland China was secured by treaties with European and American powers, it is not fair to say, as some do, that the missionaries have been the direct agents either for the commercial or the political interests of the nations of which they were citizens. At times it may have been difficult for the Chinese to distinguish between the different sorts of foreigners who came to them, but there is no question today of a Chinese appreciation that the missionaries as a class have been their friends and have stood ready to defend their interests against foreign aggression of every sort. Christian missionary criticism of aggressive Western policies with reference to China has been clearly expressed and widely proclaimed from 1834 when the old *Chinese Repository* was filled with denunciation of the policies and practises that led to the Opium War. Many missionaries have realized the harm that was done to Christian work by allowing requests for indemnity for Christian property and lives to be included in the accounts presented to the Chinese government after the Boxer outbreak. Criticism of the Christian enterprise for its political connections may not be as serious as some writers indicate, but there is no question about the necessity in the future of removing every trace of such connection.

It is essential to hear the full case which critics of the Christian enterprise wish to present and to listen to the

testimony of anti-religious Chinese, of Christian missionaries and Christian Chinese, as well as of Western observers outside of the movement, but it would be a mistake to feel that the general attitude of the Chinese is hostile or even prevailingly critical toward the Christian enterprise. Professor T'u, who has been quoted already, represents a group of men who believe strongly that religious experience is necessary for every human being. He himself defines religion as "our faith in the transcendental and the thoughts, emotions, activities, and experiences that arise in moments when we feel that we are in contact with It." He is sympathetic with all religious effort and is eager to bring to men generally the inspiration of a faith that is reasonable, and he is friendly to Christian effort.

The testimony of Mr. Ch'en Tu-hsiu is of even greater significance. Mr. Ch'en is one of the leaders in the *Hsin Ch'ao* movement and in some respects represents its most radical tendencies. While attacking what he believes to be the evils of organized and established religion, he recognizes man's need for spiritual inspiration and expresses a remarkable appreciation of the spirit and character of Jesus Christ. He says:

"With regard to our attitude toward Christianity in the future, we must not only try to avoid further strife and trouble, but to cultivate in our blood the lofty and great personality of Jesus and his warm and rich affection, that we may be saved from the chilly and dark pit into which we have fallen. . . . We need not ask for instruction in Christian theology, we need not rely upon

religious rituals, we need not seek for help in affiliating ourselves with this or that denomination, for we can directly knock at the door of Jesus, and ask for his lofty and great personality, and warm and rich affection, and let them be united within us." [1]

Professor Ch'en then describes the personality and affection of Jesus under three headings. He mentions, first, his spirit of sacrifice; second, his spirit of forgiveness; and third, his love of all men. "These are," Professor Ch'en continues, "what Jesus wants us to be, and these are the fundamental teachings of Christianity. . . . Such fundamental teachings have never been destroyed by science in the past, nor will they be in the future. . . ."

Facing the total situation thus briefly outlined, do we not see that the Christian enterprise needs to make two special adjustments?

First, with the joy of seeing success from its efforts, it must recognize that its work will become progressively reenforced and enlarged by the social service that is developing out of an educated, better-trained, and modern-minded public opinion. The Christian enterprise should consciously stress for itself pioneer work in more remote fields to which the dynamic of non-Christian social service is not yet strong enough to send its workers.

Second, the Christian enterprise needs to specialize even more than it already does upon the distinctive religious and spiritual features of its work and thus provide the dynamic upon which real progress rests. It need not fear being overtaken in this field.

[1] From an article in *Hsin Tsing Nien.*

The good news through Jesus Christ brings salvation. Through Him, men of every sort, from the lowest dregs of society to influential statesmen and international leaders, are reborn into newness of life. He is the door today through which Chinese are entering life, the "more abundant" life.

The present situation adds to the incentives to the Christian undertaking the challenge of criticism. Over against misrepresentation of religion, Christianity needs to demonstrate that "pure religion and undefiled" which has not ceased to win the allegiance of the world. The charge of denominationalism must be answered by an evident unity of spirit and purpose on the part of all Christians. Such unity is already expressed in many cooperative undertakings in China. Their number should be increased and every divisive element within the Christian forces should be removed. The charge that it is too Western should be met by a deeper appreciation of the Oriental elements that were in Christianity from its beginning and by deeper respect for Chinese cultural heritage. Every Westerner connected with the enterprise needs to subordinate his own characteristics and temperament to the great purpose of presenting the spirit of Jesus. A human and inclusive Christianity is needed. With the watch-cry that China needs Christianity, there must be coupled the equivalent phrase—Christianity needs China. The appeal for a Christian China is reenforced by the realization that it is not only the salvation of China that is to be sought, but the salvation of the world through the Christianized cooperation of all peoples.

The problem before the Christian enterprise in China is to become Christlike. In the spirit of the Master who came not to destroy but to fulfil, all criticism and every hostile attack is overcome. There is a chance in the China of today, a wonderful and fascinating chance for "Christlike Christianity."

3. *The Church of Christ in China*

"Only the fearless application of the spirit of Christ and his revolutionary principles of life and social righteousness can save China. The church holds the key. Woe to her if she fails to use it." This is the testimony of a secretary of the National Christian Council of China. The Church holds the key. What Church? As we turn to consider the means by which the essential Christian gospel can be adequately ministered to the Chinese people for their individual and social salvation, it becomes increasingly clear to the critic of, as well as to the worker in, the Christian enterprise that only a Chinese Christian Church can be the effective agency for the Christianizing and the salvation of China. Unless Christianity takes root in the life of the Chinese people and develops as an indigenous growth, there is no more chance for a permanent Christian influence upon Chinese life in the twentieth century than there was when Nestorian Christianity made its effort in the seventh. The goal of every missionary worker, whether or not he be thoroughly conscious of it, is the establishment of a Christian Church so naturally and thoroughly Chinese that its

own growth and development will eventually render unnecessary both the foreign missionary worker and the financial support from abroad for the undertaking. That this goal is something more than a noble ideal to be realized, if at all, only in future generations, is to be found in almost every report of Christian work that comes from China.

In practically every section of China, especially in the more populous centers and in regions where Christian work has its largest history, one hears of Christian groups already fully or in part self-supporting. The independent Chinese churches of Hongkong, Canton, Fukien, Amoy, Tientsin, Foochow, and Peking testify that Christianity is being naturalized by the Chinese. There are not only these indications of individual church groups, already well advanced toward independent self-conscious Christian life. At a great national Christian conference of Protestant Christian workers held in Shanghai in May, 1922, the voice of a Chinese Church, united, comprehensive, and national in scope was clearly heard. A majority of the eleven hundred delegates who gathered to take counsel together regarding the future of the Christian effort in China were Chinese. They did not come to follow in the footsteps of foreign leaders, nor did the Western Christians seek to assert themselves. They were, rather, among the most eager to place the leadership of the Christian movement for China in Chinese hands. The chairman of the conference was Dr. Ch'eng Ching-yi, "a man with the marks of primate visibly stamped on his features and bearing" and manifest in the

courtesy and authority of every utterance. The business of the conference was conducted through a committee led by Mr. David Yui, himself not only an able Christian executive, but one recognized by the suffrage of his fellow countrymen as a national leader, and elected by them to be one of the "people's" representatives to observe the conduct of Chinese interests at the Washington Disarmament Conference.

Chinese were well represented on every one of the five commissions that during the preceding year had studied:

1. The present state of Christianity in China.
2. The future task of the Church.
3. The message of the Church.
4. The development of leadership for the work of the Church.
5. Coordination and cooperation in the work of the Church.

The reports of these commissions printed in both Chinese and English were in the hands of every delegate and formed the basis for all the discussion and business of the conference.

The third commission, on "The Message of the Church," generally regarded as the most important of them all, was most fittingly entirely in Chinese hands. The urgent and moving appeal of this message for an indigenous Church, an indigenous version of Holy Scripture, the deeper consecration of the Church, social regeneration, international brotherhood, and evangelism, should be more generally known than it is to Western Christians. Those who heard or who have read this message, feel

that it will be known as one of the historic expressions of the Spirit to the churches, a true message from the Spirit through the new-born church of China to sister churches throughout the world. Parts of the appeal for a united church with which the message begins, must be quoted:

"We recognize most vividly the crying need of the Christian salvation for China today, and we firmly believe that it is only the United Church that can save China, for our task is great, and enough strength can only be attained through solid unity.

"We Chinese Christians who represent the various leading denominations express our regret that we are divided by the denominationalism which comes from the West . . . which instead of being a source of inspiration, has been and is a source of confusion, bewilderment, and inefficiency.

"Therefore, in the name of the Lord, Who prayed that all may be one, we appeal to all those who love the same Lord to follow His command and be united into one Church, catholic and indivisible, for the salvation of China."

Following the presentation of this message, the Rev. Timothy Ting-fang Lew, Dean of the School of Theology of Peking University, read an address in which, with the prophetic vision of a man of God, he sought to state the outstanding characteristics of the Church Chinese Christians should desire to have. I cannot forbear giving a bare outline of these characteristics, confident that even such a brief abstract will carry some impression of the inspiration manifest in the speaker and the occasion. He

saw a Chinese Church that shall be a fearless fighter against sins, a faithful interpreter of Jesus, the flaming prophet of God, an obedient disciple of the Holy Spirit, a worthy teacher of the Bible, a general servant to the Chinese people, a defender of Christian unity and comprehensiveness, a courageous experimenter in cooperation. It was in this compelling utterance that Dr. Lew coined the phrase, "She shall teach her members to agree to differ but resolve to love." This has already been used by bodies of Western Christians as an inspiring motto in the discussion of differences and problems that face Western churches.

To many it seemed as though the Church of China might take advantage of the varied points of view that have contributed to her life to seek with true Eastern insight a comprehensive synthesis and cooperation that will produce a richer Christian unity.

While the Chinese leadership of this conference faced clearly its own responsibility for the Christian undertaking of the future, there was no mistaken emphasis on nationalism and no expression of a desire to cut itself off immediately or prematurely from the Western churches which have been, under God, the messengers of Christ to it. Dr. Lew, himself perhaps the most outspoken representative of a thoroughly Chinese Christianity, says:

"Apart from cooperation she has no alternative. She must vigorously carry out Christian cooperation between missionaries and Chinese workers, through a revolutionary change, if necessary, of plans and policies under God's guidance. She must insist that racial prejudice, personal

habits, and denominational preferences be all sacrificed for the glory of God and for the service of our fellow man. She must insist that the young, the inexperienced, both among the missionaries and among the Chinese workers, respectfully accept the wisdom and guidance of their seniors according to their needs. She must also entreat her experienced seniors to give adequate opportunity to the courage, the audacity, and the energy of the Church's youth. And these, the seniors and the young, the experienced and the inexperienced, together must give unfettered freedom to experimentation and to insistent impulse to advance."

This great conference perpetuated its inspiration and influence by electing a National Christian Council of one hundred members to carry on the coordinated Christian campaign for the whole of China until the next national conference. This Council, representing the different regions, nationalities, and theological points of view of the entire Christian movement in China, held its first meeting in May of 1923 and has already begun to indicate the elements which it will emphasize for the next decade. It manifested, first, "passion for the quickening of the religious life and spiritual experience of the Church itself," and second, "tremendous earnestness in regard to the application of Christianity to the common life." The newborn self-consciousness of Chinese Christianity relates particularly to leadership, organization, and the formulation of its specific Christian message; but pressing as these problems are, the National Christian Council has "strong conviction that its chief service lies, not so much in devel-

oping organization, as in seeking to strengthen all branches of the work on the spiritual side." And to this end it is encouraging Christian groups everywhere during the current year to spend time to gain new perspective by seeking God and His purpose for the work so as to go back to daily tasks with fresh light and power.

If the evidence here presented is true testimony to the spirit of the Church of Christ in China, need there be anxiety on the part of any group of Christians regarding the fundamental emphases of Chinese Christianity? May we not recognize the guidance of the Spirit who shall guide the Chinese followers of Jesus into all truth, inspiring them to phrase for themselves the essentials of the Faith? Loyalty to Christ is the only safeguard for any Christian group. Need we doubt the loyalty of our Chinese brethren? Shall we not trust the Spirit of God to lead them?

Other eager questions throng to mind regarding the future development of the Chinese Church. What form of organization will it develop? How will its theological interests be expressed? What phrases will it create in which to set forth for itself its essential Christian experience? Will the practical-minded Chinese give challenging modern expression to the practical way of life that Jesus taught and lived? Might we even expect the Chinese to clarify the Christian message by distinguishing between Christian and Western elements in the form of Christianity that has been preached to them? No Westerner can attempt to prophesy the forms which the

Chinese will give to their own Christian experience and Christian faith. It would be wrong and un-Christlike to impose any sort of foreign domination upon a development which can only be successful and truly Christian if it be completely and truly a self-development.

4. *Creative Cooperation*

How can Christians in the West become most helpful to the process of Christian self-development in China? This is without doubt the critical problem before missionary work in China at the present time. The problem is not to be solved by radical measures. No ardent Chinese Christian has yet proposed the withdrawal of missionary agencies. No Western Christian would support unmodified continuance of paternalistic policies. What all alike desire is a relationship by which the independent growth of the Chinese Church may be encouraged and strengthened; a relationship that will provide for an easy and normal transfer of responsibility to Chinese leadership and initiative. A Chinese leader has suggested a picture of the ideal relationship in the simile of the child Princess and her nurse. "The devoted and capable nurse is the foreign missionary force, but if she is true to her duty and her place, she never forgets that the toddling Princess is the daughter of a Royal house." [1]

Believing in the ideal which such a picture presents, the Western Christian will be able to adjust himself to

[1] Quoted by R. K. Evans in a speech at the National Christian Conference, Shanghai, 1922.

the varying conditions of Christian progress in China. There are already centers where the Chinese churches and Chinese leaders should take over full control of the Christian enterprise. But in many regions the help of the nurse is still needed. Adjustment of the details of the work must be left to the missionary on the field. But for the field worker and for his supporters at the home base in America, the ideal must be one of "creative co-operation." It must be a form of cooperation that does not bind or restrict the normal, self-reliant growth of the Chinese Christian Church. Especially it must be a co-operation that stimulates independent, spontaneous growth.

Such an ideal lays upon the American church member opportunities for further service to China in the present and immediate future never surpassed in the history of advancing Christianity. Among these opportunities is that of interpreting China to the public opinion of America. The service rendered in the past in this field has not been fully recognized by patriotic Chinese. Missionaries have been of all other foreigners the real friends of the Chinese. They have told of China's weakness and need, for they sought to meet the need. But they have told also of China's strength. The American people know that China is a great country, that the Chinese are a law-abiding, moral, industrious, and virile people with a great future before them. This knowledge came from the missionary and the churches that heard his reports. American help to China through the "open door" policy, in the fight against opium, at the Paris peace conference,

and in the recovery of Shantung rested on such sympathetic knowledge. Such service is more needed now than ever before.

The American church member should learn something more of the history and culture of the Chinese, of the great periods of intellectual, administrative, literary, and religious development through which they have passed. He needs to qualify as an informed interpreter of the Chinese. He occupies a strategic position in relation to intelligent and sympathetic public opinion regarding China. He should keep himself informed about the latest developments in China, and he should, with his fellow Christians, bring to bear upon his government such pressure as will make the contacts and relationships of our Government with this ancient people conform to Christian principles, thus pointing the way to the nations of the world to the new diplomacy based upon justice, brotherhood, and service.

The direct support of missionary organizations is still the most direct means for most church members to share in the world-wide progress of the kingdom of God. Often it happens that the secretaries of mission boards are unable to take as vigorous action as they would like on the current problems of the work because they are under necessity of keeping in close touch with the church constituency. An alert and informed Church membership devoted to the ideal of creative cooperation with the Chinese will support its mission board in the necessary readjustments of program that new conditions on the field require. The layman does not influence missionary

policies by withdrawing support, but by increasing it, and by following up his gift with intelligent and constructive support of creative plans. The Christian occupation of China has only begun. However rapidly Chinese churches develop in the centers of long established Christian effort, there will be for years to come great regions for Christian pioneering. The Chinese churches cannot carry the burden of supporting and of staffing all the work of preaching and teaching that must be done. Our older, richer churches have continued responsibility for generous service in evangelistic pioneering.

There are special tasks that stand out prominently. For a growing Chinese Church nothing is of greater importance than trained leaders. Christian colleges and universities and schools for theological training are indispensable. A limited number of such institutions should be maintained at the highest standards if Christianity is to continue its influence on Chinese education. Such institutions cannot be adequately supported by funds raised in China. The endowment of these institutions offers to American Christians an unparalleled opportunity for direct service to China and to the Chinese Church. The maintaining of scholarships and fellowships for qualified students, both men and women, is another service that will bring rich returns to China. Those who can share by their gifts in such service will enjoy living investments. Already many American Christians are represented in China by earnest Chinese to whom they gave the opportunities for enriched life and widened scope for service. The numerous high

schools and primary schools that feed the Christian colleges and universities also need help. American churches and colleges have begun to accept special relationship to a particular school by bearing part of the financial burden or by maintaining a member of the staff or, perhaps, sending its own representative to the staff. Such friendly cooperation needs to be extended. China's educational needs cannot be fully met by her own efforts, vigorous as those efforts are. As yet not more than six millions are provided for out of the eighty millions who are of school age. China welcomes help that is given in the spirit of cordial recognition of her own right to determine standards in education, help that sincerely seeks to maintain the very highest educational and moral ideals. Western Christians can find no more effective way in which to encourage the new China than by supplementing educational work.

For many particular problems China needs special boards of research. Facts need to be collected, tabulated, and analyzed. The old heritage of China needs to be scrutinized afresh, and every advantage taken of old knowledge, old methods, and old ideals that can be useful as roots on which to graft the new. In this field Western help might be more widely used. A remarkable service of this sort is being rendered by the Rockefeller Foundation in the field of medicine and public health through its China Medical Board and Peking Union Medical College. In the direct training of its students, in the generous help given to schools and hospitals, many of them of Christian origin, and in the exact scientific study

undertaken by its specialists, this Board is helping the Chinese to grapple with one of its most difficult problems, the problem of physical well-being and improvement. Not a few Chinese see in this service one of the truest expressions of Christian devotion. Similar foundations or institutes for study are greatly needed in the field of social and economic problems. Earnest workers are at a disadvantage because they have not at hand facts in the case. Eager for the work of reconstruction, they are at a loss to know what plans are sound. Research and experiment of a thorough sort are needed. Some great-hearted group of Western Christians have a chance to found a center for research that would be of inestimable value for the next half-century of readjustment in China. Chinese resources are not sufficient. Cooperation in such study would help China: it would also help the whole world, for the speedier recovery of China will mean a sounder world.

In the field of moral and spiritual research there are great needs and alluring possibilities. Far too little is known by either Chinese or Westerners of the moral and religious psychology of the Chinese. There is also very little understanding of the essential messages of the greater faiths of China. Study in this field will make it possible to relate the Christian message to the Chinese heart. There is needed a fresh and vital Christian apologetic related to China's recognized and essential spiritual needs and drawing upon native springs of spiritual energy.

Provision should be made for exchange lectureships by

which religious leaders and thinkers of the West can bring inspiration and vision to China and under which outstanding Chinese can be brought to America to interpret their own civilization and their social and Christian progress.

In the modern eagerness for the so-called practical forms of service there is need to stress more than ever before the need for spiritual cooperation. The service of prayer and intercession must not be forgotten. Through earnest prayer the American Christian can share in the responsibilities and opportunities that face his Chinese fellow Christians. His intercession will be for a strong, united China dominated by the spirit of Christ. His petition will be for a China able to stand as full equal in the councils of the nations. He will pray for vision to understand the contribution that China has to make to the family of nations. His prayer will enlarge his own heart, making him humble for the un-Christian aspects of American life, helping him to see what is Christian and what is Western in that life, enabling him to feel the breadth and depth of God's love for the whole human family. Such prayer will release forces that can remove mountains and open new highways for the Lord by which He may lead men into a new history of brotherhood.

The American church member can cooperate with the Church of China by the gift he makes to his mission board. He can share the missionary task with his church and mission board by supporting every move toward establishing a native and indigenous Christianity in China. He can use his influence to promote justice in

international relations. He must enter the privileges of spiritual companionship in that creative work of prayer that binds all men together. But a more immediate and personal gift may yet be required. The indigenous Church of China still needs and still wants the living gift of personal service from the West. The Chinese Church must lead the way more and more evidently. But it needs reenforcement. The Christian experience of devoted followers of the Master is needed to encourage and supplement Chinese leaders. The call sounds still, "Come over and help us." Westerners are needed still to be true "helpers" eager to take up whatever task is assigned them, able to demonstrate the true humility of Christ, without thought of position or power or self; anxious only to minister. The Church of China calls for men and women willing to enter into sympathetic relations with the people, able to follow Chinese leaders, qualified for special service in agriculture, in engineering, in medicine, in industry, in education, in the great work of relating men to God. As specialists in the more fully developed centers, or as pioneers in carrying the message to unoccupied regions, truly Christ-minded Westerners are called to the task of building the kingdom of God. They are called not to carry their own prejudices or partisanship, not to offer their Western ways, but simply to serve the need of men in the spirit of Him who saw in all mankind the brothers and sisters of the one Father.

Western Christian service that sincerely anticipates Chinese control of the Christian task in China will not be questioning as to the division of authority and control.

It will only be eager for an assigned task. The transition from Mission Board to Chinese Church will not be made by abrupt break. By normal, natural growth funds and staff from the West will pass under the supervision of Chinese. Western churches will make gifts to Chinese churches as to equals. The cooperation of all Christian forces will be a disadvantage to none of them. Because it is Christ-like, such cooperation will be creative.

5. *China's Christian Contribution to the World*

A creative Chinese Christianity is the only means through which to expect the salvation of China. Westerners can cooperate, but the Chinese alone can accomplish the task. Moreover, it is only through a Christian Church in China that the world can be saved from the dangers which an unsocial, industrialized, or militarized China would threaten.

But there is also a positive contribution to be expected from China to world culture, and a positive contribution from the Church in China to the Christian heritage. Bishop Montgomery in his notable volume, *Mankind and the Church,*[1] speaks of the varied contributions to be expected from each of the great races to the kingdom of God. To each race has been given special qualities, necessary for a complete humanity. Through the Church these separated characteristics will be gathered together again and reunited in their organic completeness.

Among the greatest of the races stand the Chinese.

[1] Longmans, Green and Co., New York. $2.75.

Their cultural history is notable, not only for its length, but for the many periods of unusual creative activity. The achievements of the Chinese spirit in inventions, such as paper and printing, the compass, gunpowder, silk, and porcelain, had a remarkable significance for modern Europe when they were carried westward in the days of the Mongols, overlords of the world. In philosophy, literature, art, and religion China has also a record of great achievement. The long line of great sages, artists, administrators, scholars, and teachers proves the power of the race to produce leaders. Far too little is known in the West of these leaders and of their achievement.

In the international world which we now face spiritual exchanges between East and West are taking place in widely varied spheres of life and activity. More and more is realized the truth of Kipling's lines:

> But there is neither East nor West, Border nor Breed nor Birth
> When two strong men stand face to face, though they come from the ends of the earth!

There is need for a more conscious exchange of humanity between East and West. As Tagore has clearly stated, there has been hitherto "no superfluous humanity" in the contacts between West and East. If East and West can frankly face each other as partners in a great human undertaking, eager to exchange the best humanity that each has developed out of its own peculiar experience, there will be possible a world culture richer and more vital than any of the particular "cultures" which the

world has hitherto known. Up to the present culture has been regional, racial, or national. Today a real world-culture is possible.

Surely it is a special part of the Christian enterprise to foster such sympathetic and humane exchanges among the races. In the intimate friendships of the Christian circle there should be a truer and deeper understanding of alien cultures than in other relations. The Christian spirit should be more ready to discern the strong characteristics of brother races. Christian contacts should be filled with the best humanity. The encouragement of loving regard should develop from each member his own peculiar contribution for the common good of the one body to which all belong.

But there is a further contribution to be expected from the Chinese. Not only a contribution to world humanity, but a real contribution to the human understanding of Christ and of God. We must believe that China's long training in family ethics under the inspiration of her great prophet Confucius has been a preparation intended by God to make possible a special interpretation of Him whom all men call Father. The view of nature that is so marked an expression of the Chinese spirit in painting and poetry, the intimacy of man with nature, the linkage of the human and the natural, is the basis of a "spiritual naturalism," a "human naturalism" if you like, that may well supplement the naturalism of the West which tends, under the influence of the exact sciences, towards mechanistic interpretations. The industry and cheerfulness of the Chinese, their practical habits and reasonableness,

their fine courtesy and appreciation of human relationships, are these not qualities from which the Westerner may learn much? Re-energized under Christian inspiration these characteristics and these points of view may bring into prominence new aspects of the spirit of God. The spirit of the Eastern Chinese may yet understand more fully than Westerners do the Christ who came from the East.

Such interracial cooperation in understanding God and in the exchange between all races of the best each has to offer, the whole process vitalized by the fulfilling and completing inspiration of Jesus Christ, was visioned by the Apostle Paul when he wrote: "Ye are no more strangers and sojourners, but ye are fellow-citizens with the saints and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone." Paul realized that the only possible temple of the Lord God among men was a united humanity, an organic whole in which each part had need of all the others, a single body in which each several part had its own distinctive place and all the parts were equally necessary and mutually interdependent. The challenge to Christianity today the world over is to have faith in such a vision of an organic humanity; to live actively by that faith; to call men of every race and nation to unite in making the vision real on earth, and thus to prove that Christ is the true corner stone "in Whom ye also"—Chinese, American, and every other people—"are builded together for a habitation of God in the Spirit."

Appendix I

A Reading List

Because of the rapidly shifting conditions in China within recent years, the following list of books has been limited, with a few exceptions, to titles that have appeared within a decade. Care has been taken to state the prices current at the time the list was prepared, but these are subject to change. The books marked * are suggested as the nucleus of a small reference library for those groups that wish to purchase a few standard books of moderate price.

Bibliographies

Those who desire to consult fuller bibliographies on China are referred to the following:

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Selected Bibliography of Missionary Literature, A. Compiled by J. Lovell Murray. Revised edition 1920, including Supple-

ment 1920-23 by Hollis W. Hering. Student Volunteer Movement. 25 Madison Avenue, New York. 60 cents.

General

Charm of the Middle Kingdom, The. J. M. Marsh. Little, Brown and Co., Boston. 1922. $3.00.

* *China: An Interpretation.* James W. Bashford. Abingdon Press, New York. 1919. $2.50.

* *China Awakened.* M. T. Z. Tyau. The Macmillan Co., New York. 1922. $5.00.

China's Story. William Elliot Griffis. Houghton Mifflin Co., Boston. New edition. 1922. $2.00.

China, Yesterday and Today. Edward Thomas Williams. T. Y. Crowell Co., New York. 1923. $4.00.

Chinese Characteristics. Arthur Henderson Smith. Fleming H. Revell Co., New York. 1900. $2.00.

History and Politics

Americans in Eastern Asia. Tyler Dennett. The Macmillan Co., New York. 1922. $5.00.

An American Diplomat in China. Paul S. Reinsch. Doubleday, Page and Co., Garden City, N. Y. 1922. $4.00.

* *China in the Family of Nations.* Henry T. Hodgkin. George H. Doran Co., New York. 1923. $2.00.

* *Civilization of China, The.* H. A. Giles. Henry Holt Co., New York. 1911. 50 cents.

* *Development of China, The.* Kenneth S. Latourette. Houghton Mifflin Co., Boston. 1923. $2.50.

Fight for the Republic in China, The. B. L. Putnam Weale (B. L. Simpson). Dodd, Mead and Co., New York. 1917. $3.50.

* *Foreign Relations of China, The.* Mingchien Joshua Bau. Fleming H. Revell Co., New York. 1921. $4.00.

Marco Polo: Travels. Translated by W. Marsden. Everyman's Library. E. P. Dutton Co., New York. 1908. 70 cents.

Modern Chinese History. Selected Readings. Harley Farnsworth MacNair. Commercial Press, Limited, Shanghai. Mex. $8.00.

Outline of History. H. G. WELLS. Chapters on China. The Macmillan Co., New York. 1920. 1 vol. edition. $5.00.

Problem of China, The. BERTRAND RUSSELL. The Century Co., New York. 1922. $2.00.

Education

China in the Family of Nations. See work cited under "History and Politics." Chap. X, "The New Thought Movement."

China Today Through Chinese Eyes. Chap. II, "China's Renaissance"; Chap. III, "The Literary Revolution in China." George H. Doran Co., New York. 1923. $1.25.

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Letters from China and Japan. JOHN and ALICE CHAPMAN DEWEY. E. P. Dutton Co., New York. 1923. $2.50.

Social and Economic Conditions

Changing Chinese, The. E. A. Ross. The Century Co., New York. 1911. $2.40.

China Awakened. See work cited under "General."

China's Place in the Sun. STANLEY HIGH. The Macmillan Co., New York. 1922. $1.75.

Farmers of Forty Centuries. F. H. KING. Published by Mrs. F. H. King. Madison, Wisconsin. 1911.

Peking: A Social Survey. SIDNEY D. GAMBLE. George H. Doran Co., New York. 1921. $5.00.

Village Life in China. Arthur H. Smith. Fleming H. Revell Co., New York. 1899. $2.50.

The Religions of China

China Today Through Chinese Eyes. See work cited under "Education." Chap. IV, "The Confucian God-Idea"; Chap. V, "Present Tendencies in Chinese Buddhism."

* *Historical Development of Religion in China.* W. J. Clennell. E. P. Dutton Co., New York. 1917. $2.50.

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Religions of Mankind, The. Edmund Davison Soper. The Abingdon Press, New York. 1921. $3.00.

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Christianity in China

China and Modern Medicine. Harold Balme. Student Volunteer Movement, New York. 1921. Cloth, $1.25.

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but available in missionary libraries. A monumental survey, indispensable for a careful study of the numerical strength and geographical distribution of the Christian forces in China.

In China Now. China's Need and the Christian Contribution. J. C. KEYTE. George H. Doran Co., New York. $1.50.

Ming Kwong, City of the Morning Light. MARY NINDE GAMEWELL. Central Committee on the United Study of Foreign Missions, West Medford, Mass. 1924. 75 cents.

New Life Currents in China. MARY NINDE GAMEWELL. Missionary Education Movement, New York. 1919. Cloth, 75 cents.

Pioneering in Tibet. ALBERT L. SHELTON. Fleming H. Revell Co., New York. 1921. $1.00.

Spread of Christianity in the Modern World, The. EDWARD CALDWELL MOORE. Chap. IX. University of Chicago Press, Chicago. 1919. $2.00.

Biographies

Calvin Wilson Mateer. Forty-five Years a Missionary in Shantung, China. DANIEL FISHER. Westminster Press, Philadelphia. 1911. $1.50.

General Feng: "A Good Soldier of Christ Jesus." Marshall Broomhall. China Inland Mission, 237 School Lane, Germantown, Pa.; 507 Church Street, Toronto. 35 cents.

Greatheart of the South, John Todd Anderson, A. Medical missionary. GORDON POTEAT. George H. Doran Co., New York. 1921. $1.00.

Hudson Taylor and the China Inland Mission. The Growth of a Work of God. DR. and MRS. HOWARD TAYLOR. Morgan and Scott, London. 1915.

Hunter Corbett: Fifty-six years a missionary in China. JAMES R. E. CRAIGHEAD. Fleming H. Revell Co., New York. 1921. $1.50.

Jackson of Moukden. MRS. DUGALD CHRISTIE. George H. Doran Co., New York. 1924. $1.35.

Ministers of Mercy. JAMES H. FRANKLIN. Chap. VII, "Peter Parker." Chap. VIII, "John Kenneth Mackenzie." Missionary Education Movement, New York. 1919. 75 cents.

Nathan Sites. An Epic of the East. S. MOORE SITES. Fleming H. Revell Co., New York. 1912. $1.50.

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Robert Morrison. MARSHALL BROOMHALL. Modern Series of Missionary Biography. George H. Doran Co., New York. 1924. $1.50.

Servants of the King. ROBERT E. SPEER. Chap. VI, "Eleanor Chestnut"; Chap. VII, "Matthew Tyson Yates." Missionary Education Movement, New York. 1909. 75 cents.

Shelton of Tibet. MRS. A. R. SHELTON. George H. Doran Co., New York. 1923. $2.00

Torchbearers in China. BASIL MATHEWS and A. E. SOUTHON. Missionary Education Movement, New York. 1924. 75 cents.

Virgil C. Hart: Missionary Statesman. E. I. HART. George H. Doran Co., New York. 1917. $1.50.

Literature

Brief History of Chinese Philosophy, A. DAISITZ TEITARO SUZUKI. (Probsthain's Oriental series, vol. 7.) Probsthain and Co., London. 1914.

Fir-Flower Tablets. Poems translated from the Chinese by FLORENCE AYSCOUGH and AMY LOWELL. Houghton Mifflin Co., Boston. 1921. $3.00.

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Lute of Jade, The. Translations by CRANMER-BYNG. E. P. Dutton and Co., New York. 1909. 50 cents.

One Hundred and Seventy Chinese Poems. An anthology of Chinese verse from the second century B.C. up to modern times. Also *More Translations from the Chinese.* Both

volumes are translated by A. D. Waley. Alfred A. Knopf, New York. 1919. $2.00, each volume.

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Art

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* *Chinese Painters.* Raphael Petrucci. Translated from the French by Frances Seaver. Brentano, New York. $2.75.

Outlines of Chinese Art. John C. Ferguson. University of Chicago Press, Chicago. 1919. $3.00.

Stories

Bells of the Blue Pagoda. The Strange Enchantment of a Chinese Doctor. Jean Carter Cochran. Westminster Press, Philadelphia. 1922. $1.75.

Beyond the Moon-Gate. Being a diary of twelve years in the interior of the Middle Kingdom. Welthy Honsinger. The Abingdon Press, New York. 1924.

Chinese Fairy Book, The. Frederick H. and R. Wilhelm Martens. F. A. Stokes Co., New York. 1921. $2.50.

Chinese Nights Entertainments. Stories of Old China. Brian Brown. Brentano, New York. 1922. $2.00.

Foreign Magic. Jean Carter Cochran. Missionary Education Movement, New York. 1919. $1.50.

My Chinese Days. Gulielma F. Alsop. Little, Brown and Co., Boston. 1918. $2.00.

New Lanterns in Old China. Theodora Marshall Inglis. Fleming H. Revell Co., New York. 1923. $1.25.

Street of Precious Pearls, The. Nora Waln. The Woman's Press, New York. 1921. 75 cents.

Appendix II

A Chronological Scaffold for Chinese History

Mythological Figures

P'an Ku
The T'ien Huang
The Ti Huang
The Jen Huang
The Yu-ch'ao (Nest-builders)
Sui-Jen (Producer of Fire)

Some Contemporary Persons and Events in Other Countries

B.C.

2852–2738 *Fu-Hsi,* the legendary civilizer of China.
The first ruler recorded in the historical records of Sze-ma Ch'ien; taught use of nets; domestication of animals; a system of knotted cords for records.

2737–2705 *Hsien Nung*
Taught art of agriculture; use of herbs as medicine.

Pharaohs of the Great Pyramids in Egypt.

2705–2595 *Huang Ti*

Legendary History

2357–2258 *Yao*
2258–2206 *Shun*
Sages of the Confucian Legends. Story in the "Classics of History," edited by Confucius.

2205–1766 THE HSIA DYNASTY
Yu the Great, and the deluge, 2205–2197 B.C.
Chien the Infamous, 1818–1766 B.C. *Mei Hsi,* the Temptress.

Hammurabi at Babylon.

Appendix II

B.C.		
1766–1122	THE SHANG (YIN) DYNASTY *T'ang* the Founder. *Chou* the Degenerate. *Ta Chi,* the heartless beauty.	Abraham in Canaan. Moses.
	History Based on Contemporary Records	
1122–255	THE CHOU DYNASTY The Sage Founders: *Wu Wang* *Wen Wang* and *Chou Kung.* The Feudal Age in China. Earliest contemporary records in Chinese history found in the *She King,* or "Classic of Poetry," and the "Spring and Autumn Annals," 722-481 B.C. The Age of the pioneer philosophers: Lao Tzu, 604. Confucius, 551. Moh Tzu. Mencius, 372. Chuang Tzu. Hsun Tzu.	David. Rome founded, 753. Hebrew prophets. Buddha, died about 480. Early Greek philosophers. Alexander, died 323.
	The Middle Ages	
255–206	THE CH'IN DYNASTY *Ch'in Shih Huang Ti* The burning of the books, 213 B.C. The Great Wall.	Asoka in India, 264-228. Missionary Buddhism in Asia.
206 B.C.–221 A.D.	THE HAN DYNASTY Recovery of literature. Reorganization of the state. Introduction of Buddhism.	Rome conquers Greece. *Christ.* Beginning of Christianity in Europe.

A.D.		
221–265	THE "THREE KINGDOMS" Age of romantic chivalry.	
265–588	THE DISMEMBERMENT OF THE EMPIRE The period of darkness. Barbarian settlements in China. Northern and Southern States. Wei Dynasty, 386–550. The Spread of Buddhism. Foreign monks from India. Chinese pilgrims to India.	Barbarian Inroads into Europe. Spread of Christianity. Fall of Rome, 476.
589–617	THE SUI DYNASTY Close relations with Central Asia. The Grand Canal.	Dark Ages in Europe. Mohammed, died 632.
618–906	THE T'ANG DYNASTY China the most civilized country of the world. The great founder *T'ai Tsung*. Consolidation of the empire. Conquests. Renaissance of learning. Poetry and literature flourish. The fine arts developed.	Spread of Islam. Charlemagne, died 814.
907–960	THE FIVE DYNASTIES	
960–1127	THE SUNG DYNASTY Wars with the Khitans. Social reforms of *Wang An-shih*. Development of landscape painting. Second great period of Philosophy. Chu Hsi.	Christian Scholasticism. Norman Conquest of England, 1066.
	China Divided	
1115–1234	THE CHIN or KIN DYNASTY The *Nu Chen* Tartars.	The Crusades. Magna Charta in England, 1215.
1127–1280	THE SOUTHERN SUNG DYNASTY	Dante, died 1321.

Appendix II

Modern History

A.D.		
1280–1368	THE YUAN OR MONGOL DYNASTY China reunited. *Jenghis Khan* and *Kublai Khan*. The Mongol Empire which linked Europe and the Far East. Marco Polo. Franciscan missionaries arrive.	Roger Bacon, died 1293. Prague University.
1368–1644	THE MING DYNASTY Restoration of Chinese rulers. Capital transferred to Peking. Bronze and lacquer work. Porcelains. Jesuit missionaries arrive. Arrival of European traders. The Pragmatic Philosopher, Wang Yang Ming.	Turks take Constantinople, 1453. The beginnings of science. Renaissance and Reformation in Europe.
1644–1911	THE CH'ING OR MANCHU DYNASTY *K'ang Hsi* a conqueror, and patron of literature. *Ch'ien Lung* a patron of the arts as well as warrior. Weaker successors. Trade with Europe and America. Manchu isolation policies. Protestant missions. (Robert Morrison, 1807.) Gradual "Westernization." Revolution begins, 1911.	American Revolution. Democratic development in America and Europe. Western Imperialism. Industrial development. Christian missions throughout the world.
1912–	THE CHUNG HUA MIN KUO The Chinese Republic.	

Appendix III

Findings of a Conference on the Relation of the Church to Industrial and Economic Conditions. Shanghai, December 1-2, 1922.

1. In view of the fact that a clear understanding of the problems, forces, and values involved in the industrial problems is absolutely essential if the Church is to deal with it successfully, it should give first place to the promotion of such understanding among present and prospective pastors and other church community leaders. To this end we recommend that the committee on The Relation of the Church to China's Economic and Industrial Problems take at once the following steps:

a. Publish periodically circulars or information stating what material is available for study courses, for the guidance of leaders in investigation and organization, and for the popularization of facts and principles; and prepare additional publications.

b. Through teachers, speakers, and publications, promote industrial understanding by special groups, such as students' and pastors' institutes, conferences, etc.

2. We believe that such a fundamental reorganization of industry as will recognize the primary value of human life is essential for a truly Christian social order, and we welcome all discussion and experiment leading in that direction.

As steps towards the end which now faces the Church in China we recommend:

a. That the time has come for the Church aggressively to promote the labor standards adopted by the National Christian Conference, by leading in organized efforts to direct public opinion towards the securing and enforcing of labor legislation looking towards such a standard.

b. That welfare work conducted in factories by Christian

agencies, should be entered upon only where it will lead the employer to assume his own just responsibility for his employees and eventually lead the laborers intelligently to care for their own welfare.

c. It is the deliberate judgment of this meeting that it is the duty of all Christian employers to maintain these three minimum standards in the working conditions of their employees, that in so far as possible Christian institutions should employ and patronize only those contractors and firms who maintain these standards, and that Christians should insist that construction and other work done on their premises should be done in accordance with these standards.

3. We urge strongly the organization of all Christian agencies in each center, including local churches, colleges, inter-church federations and the Young Men's and Young Women's Christian Associations in such a way that they shall be able to act and speak unitedly on local, social, and industrial problems. We believe that every effort should be made to enlist the cooperation in each center of all persons interested in carrying out such a program.

—Quoted from *The Bulletin of the National Christian Council,* April, 1923.

Appendix IV

Statistical Tables

Most of the statistics in these appendices are taken from *The Christian Occupation of China,* a General Survey of the numerical strength and geographical distribution of the Christian forces in China, made by the China Continuation Committee, 1918-21. Wherever later statistical returns are available, these have been substituted and their reference sources indicated. Special acknowledgment is made to Mr. Milton Stauffer, Survey Secretary and Editor, who has helped in the preparation of these pages.

1. Area and Population of China

	AREA IN SQUARE MILES	POPULATION (a)	DENSITY PER SQUARE MILE
TOTAL			
19 Provinces	*1,760,283*	*440,925,836*	*250*
North China	*614,974*	*98,246,135*	
Manchuria	363,700	19,998,989	54
Chihli	60,000	27,312,673	456
Shantung	55,984	30,955,307	553
Shansi	60,000	10,891,878	182
Shensi	75,290	9,087,288	121
East China	*199,614*	*101,081,286*	
Kiangsu	38,610	33,678,611	872
Chekiang	36,680	22,909,822	624
Anhwei	54,826	20,002,166	365
Kiangsi	69,498	24,490,687	353
Central China	*222,780*	*90,640,960*	
Honan	67,954	32,547,366	479
Hupeh	71,428	28,574,322	401
Hunan	83,398	29,519,272	355
South China	*223,550*	*63,134,613*	
Fukien	46,330	17,067,277	368
Kwangtung	100,000	35,195,036	352
Kwangsi	77,220	10,872,300	141

Table 1 continued

West China	*499,365*	*87,822,842*	
Kansu	125,483	6,083,565	48
Szechwan	160,000	61,444,699	384
Kweichow	67,182	11,470,099	171
Yunnan	146,700	8,824,479	60
Special Administrative Districts:			
Mongolia	1,445,000	7,780,000	2
Sinkiang	550,340	1,750,000	3
Tibet.....	521,853	2,200,000	4
GRAND TOTAL (All China)	4,277,476	452,655,836	105

(a) Figures given in this table are the official estimates made in 1918-19 by the China Continuation Committee. They must not be confused with those of the Ninchengpu census (approximately 340 million for all China) of 1910 in which households were counted rather than individuals, nor with the estimates of the Chinese Post Office (exceeding 430 million for all China), made in 1919, shortly after the Continuation Committee had begun its work. The estimates of the China Continuation Committee are based on population by *hsiens* (counties).

China has never had a census of the Western type, and even now any census must necessarily be scientifically inaccurate. "Undoubtedly the exact population of China is considerably lower than most estimates now lead one to believe. . . . Perhaps the present population of the Chinese Republic lies somewhere between 350 and 400 millions."—*The Christian Occupation of China,* page 10.

Notes for Table 2: Christian Workers in China

(a) Statistics of Christian work in Batang (the late Dr. Shelton's station) in Chwanpien, the most eastern district of Tibet, are included in those of Szechwan.

(b) Conservative estimates for 1924 are as follows: missionary residential centers, approximately 710; total foreign missionary force, between 6,750 and 7,000; total employed Chinese force, over 30,000.

2. Christian Workers in China

	MISSIONARY RESIDENTIAL CENTERS	TOTAL FOREIGN MISSIONARY FORCE (including wives)	TOTAL EMPLOYED CHINESE FORCE AT WORK (including Evangelistic, Educational, Medical and otherwise technical)
North China	*187*	*1,706*	*6,198*
Manchuria	28	172	893
Chihli	41	664	1,726
Shantung	39	504	2,592
Shansi	47	240	566
Shensi	32	126	421
East China	*130*	*1,680*	*6,011*
Kiangsu	25	938	2,860
Chekiang	34	344	1,788
Anhwei	26	172	623
Kiangsi	45	226	740
Central China	*128*	*1,181*	*3,682*
Honan	56	394	1,106
Hupeh	32	389	1,347
Hunan	40	398	1,229
South China	*127*	*1,260*	*6,704*
Fukien	41	454	3,590
Kwangtung	73	730	2,838
Kwangsi	13	76	276
West China	*103*	*735*	*2,032*
Kansu	17	72	96
Szechwan	51	543	1,485
Kweichow	16	45	207
Yunnan	19	75	244

Table 2 continued

Special Administrative Districts	*18*	*74*	*105*
Mongolia	13	56	94
Sinkiang	5	18	11
Tibet (a)			
GRAND TOTAL (All China)	*693* (b)	*6,636* (b)	*24,732* (b)

For (a) and (b), see page 238.

3. The Christian Church in China

	EVANGELISTIC CENTERS (a) 1.	TOTAL COMMUNICANTS 2.	TOTAL CONSTITUENCY (b) 3.
TOTAL *19 Provinces*	*8,831*	*344,974*	*617,194*
North China	*2,639*	*100,111*	*146,699*
Manchuria	294	20,586	30,575
Chihli	471	22,283	37,089
Shantung	1,330	41,821	53,480
Shansi	296	8,340	13,298
Shensi	248	7,081	12,257
East China	*1,839*	*70,582*	*145,090*
Kiangsu	460	29,783	70,084
Chekiang	918	27,902	48,079
Anhwei	189	5,070	11,608
Kiangsi	272	7,827	15,319
Central China	*1,208*	*38,161*	*69,383*
Honan	455	12,418	20,636
Hupeh	344	14,725	26,364
Hunan	409	11,018	22,383
South China	*2,296*	*104,568*	*169,974*
Fukien	1,164	38,584	86,094
Kwangtung	1,061	61,262	78,519
Kwangsi	71	4,722	5,361

Table 3 continued

West China	*849*	*31,552*	*86,048*
Kansu	38	1,336	2,519
Szechwan	487	12,954	32,942
Kweichow	150	9,446	20,873
Yunnan	174	7,816	29,714
Special Administrative Districts ..	*55*	*879*	*1,417*
Mongolia	50	856	1,360
Sinkiang	5	23	57
Tibet			
GRAND TOTAL (All China)	*8,886*	*345,853* (c)	*618,611*

(a) "An *evangelistic center* is any place where, either (1) there exists a community of not less than ten Christian communicants and (or) baptized adults (whether in the form of a permanent church organization or not), and a weekly religious service is held; or (2) there permanently resides a Christian Chinese worker recognized by both church and mission (whether in the employ of the mission or church or not is immaterial); and a weekly religious service is held."—*Christian Occupation of China*, page 40.

(b) The term *Christian constituency* includes (1) baptized communicants (full church members); (2) baptized non-communicants, both infants and adults; and (3) candidates preparing for baptism (catechumens). It does not include non-Christian students in mission or church schools, or irregular non-Christian church attendants.—*The Christian Occupation of China*, page 40.

(c) Conservative estimates for 1924 approximate 400,000 with proportionate increase in evangelistic centers and the total Christian constituency.

Appendix IV

4. Students in Christian Primary and Middle Schools (a)

	TOTAL MIDDLE SCHOOL STUDENTS (b) 1.	TOTAL UNDER CHRISTIAN INSTRUCTION (c) 2.	STUDENTS IN MISSION PRIMARY SCHOOLS (d) 3.
TOTAL *19 Provinces*	*15,213*	*198,821*	*53*
North China	*4,253*	*49,134*	*45*
Manchuria	521	7,599	34
Chihli	1,953	13,695	53
Shantung	1,489	21,354	47
Shansi	267	4,240	48
Shensi	23	2,246	32
East China	*4,833*	*41,146*	*52*
Kiangsu	3,323	19,888	56
Chekiang	974	10,592	34
Anhwei	270	5,604	105
Kiangsi	266	5,062	62
Central China	*1,786*	*26,878*	*66*
Honan	275	7,107	55
Hupeh	852	11,086	70
Hunan	659	8,685	73
South China	*3,456*	*58,699*	*53*
Fukien	1,510	31,690	78
Kwangtung	1,929	25,496	38
Kwangsi	17	1,513	32
West China	*885*	*22,964*	*70*
Kansu		486	36
Szechwan	875	18,664	138
Kweichow		1,798	19
Yunnan	10	2,016	25

Table 4 continued

Special Administrative Districts ..		*873*	
Mongolia		799	93
Sinkiang		74	321
Tibet			
GRAND TOTAL (All China)	*15,213* (c)	*199,694* (e)	*57*

(a) College students in China: "Modern college education in China was begun by the Christian Church, and until a few years ago the Christian colleges had the field largely to themselves. That situation is now completely altered. Government and private colleges and universities are being established in all parts of the country, with a student body that already outnumbers the Christian students ten to one.

"The Association of Christian Colleges and Universities includes fourteen institutions doing full college work, with 2,017 students; and there are at least two other colleges not yet affiliated with the Association."

"The number of women college students is about 150, or 7.5 per cent of the total."—*The Chinese Church as Revealed in The National Christian Conference, held in Shanghai,* pp. 115, 116.

(b) High school.

(c) Lower and Higher Primary and Middle schools. Approximately 70 per cent of the Primary School students and 83 per cent of the Middle School students are boys.

(d) Lower and Higher schools per 100 communicants.

(e) An increase of slightly less than five per cent annually has been reported since 1921.

Notes for Table 5: Degree of Christian Occupation of China

(a) Appendix C. on p. lvi of *The Christian Occupation of China* gives the best figures available from incomplete data on the Roman Catholic Church in China: European Priests, 1,351; Chinese Priests, 1,350; Churches and Chapels, 9,317; Total Number of Christians, 1,961,592.

(b) Area (in square miles) lying beyond 10 miles of any reported Protestant Evangelistic center.

(c) Per cent of total area of the province lying beyond 10 miles of any reported Evangelistic center. See definition of Evangelistic center on page 241.

5. Degree of Christian Occupation (a)

	MISSIONARIES AT WORK *Per 1,000,000 population* 1.	CHINESE EMPLOYED WORKERS 2.	UNOCCUPIED AREA (b) 3.	PER CENT OF UNOCCUPIED AREA (c) 4.
19 Provinces	*15*	*56*	*819,900*	*46%*
North China	*17*	*63*	*333,400*	*54%*
Manchuria	9	45	284,400	77%
Chihli	24	63	6,300	10%
Shantung	16	84	2,100	4%
Shansi	22	52	15,800	26%
Shensi	14	47	24,800	33%
East China	*17*	*59*	*40,100*	*20%*
Kiangsu	28	85	5,200	13%
Chekiang	15	79	3,900	11%
Anhwei	8	31	13,900	25%
Kiangsi	9	31	17,100	24%
Central China ...	*13*	*41*	*56,400*	*25%*
Honan	12	34	12,400	18%
Hupeh	14	47	25,900	36%
Hunan	14	42	18,100	22%
South China	*20*	*106*	*70,800*	*31%*
Fukien	27	211	4,300	9%
Kwangtung	21	81	8,900	9%
Kwangsi	7	26	57,600	75%
West China	*8*	*23*	*319,200*	*64%*
Kansu	12	16	108,000	86%
Szechwan	9	24	85,900	53%
Kweichow	4	18	34,600	50%
Yunnan	9	27	90,700	62%

For (a), (b), and (c), see page 243.

THE UNOCCUPIED AREAS IN CHINA

Areas in black are still ten miles or more beyond any reported Evangelistic Center.

—*The Christian Occupation of China.*

A PRONOUNCING INDEX

NOTE: Because there are so many sounds in the Chinese language for which there are no English equivalents, it is impossible to indicate their pronunciation by Roman letters with more than approximate accuracy. The following general rules may be observed in reading the phonetic spellings contained in this index.

1. ä always long, as in father.
2. Two vowels together should be pronounced as a diphthong.
3. Syllables ending in *ow* rhyme with how.
4. u as in hump. 5. ü as in the German umlaut.

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